An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

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The Ahmadiyya GAZETTE USA

May-June 2019

Bait-ul-Ikram Mosque, Allen, Texas

AHMADIYYA MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah Mirza Ghulam Ahmad of Qadian

Essay Writing Competition on Khilafat

Topics:

Concept of Khilafat

Khilafat before Islam

The History of Khilafat in Islam—From the Ummayad caliphate to the Ottoman Caliphate

History of Ahmadiyya Khilafat.

Similarities between Khulafa' Rashidun and the Khulafa' Masih Mau'ud (may peace be upon him).

Khilafat movements to establish an Islamic Caliphate and their disastrous end.

The sign of the acceptance of prayers of the five Khulafa of Ahmadiyyat.

Life of our beloved Khalifat-ul-Masih al-Khamis ayyadahullah before Khilafat.

Any other Khilafat-related topic of interest.

Rules:

The Essay can either be in English or in Urdu.

Essay must be typed up.

Essay must be up to 5,000 words.

An essay more than 1,000 words must have subheadings.

References should be properly mentioned at the end of the Essay. References to books should include the following:

1. The author(s), or editor(s)
2. The title (in italics)
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Must be submitted online via email at gazette@ahmadiyya.us. Please mention your chapter and your auxiliary affiliation.

Deadline to submit the essay at the latest would be 15 November 2019 by midnight.

Prizes:

Essays will be judged by the auxiliary groups. The Top 3 positions in each group will be announced in the Gazette of May 2020 and will be awarded prizes. Select submissions will be published in Gazette.

Essay Writing Competition on Ahmadiyyat in the US

Topics:

Islam in Americas before the advent of the Promised Messiah, may peace be upon him.

Message of the Promised Messiah reaches the Americas.

Early converts.

Story of Alexander Webb.

Story of John Dowie.

The Promised Messiah and the Americas.

First Ahmadiyya Khilafat and the Americas.

Second Ahmadiyya Khilafat and the Americas.

Third Ahmadiyya Khilafat and the US.

Fourth Ahmadiyya Khilafat and the US.

Fifth Ahmadiyya Khilafat and the US.

Ahmadis in the US.

Missionaries in the US.

Ahmadiyya Mosques in the US.

US chapter histories.

Prominent Ahmadis in the US.

Service to country.

Any other related topics.

Rules:

The Essay can either be in English or in Urdu.

Essay must be typed up.

Essay must be up to 5,000 words.

An essay more than 1,000 words must have subheadings.

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Acronyms for salutations used in this publication

sa/s:	Ṣallallahu ʻAlaihi Wa Sallam (may peace and blessings of Allah be upon him)
as/a:	ʻAlaih-is-Salām
ra:	Raḍiyallahu ʻAnhu/ʻAnha (may Allah be pleased with him/her)
rh:	Raḥimahullāhu Taʻālā (may Allah shower His mercy on him)
aba:	Ayyadahullāhu Taʻālā Bi-Naṣrih-il-ʻAzīz (may Allah support him with His mighty help)

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Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

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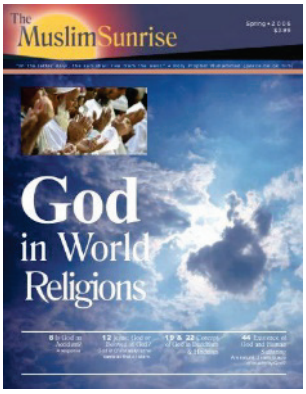

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On Ṣalāt

Guidance from Holy Quran

فَوَيۡلٌ لِّلۡمُصَلِّيۡنَ الَّذِيۡنَ هُمۡ عَنۡ صَلَاتِهِمۡ سَاهُوۡنَ ۙ الَّذِيۡنَ هُمۡ يُرَآءُوۡنَ ۙ

Translation: So, woe to those who pray, but are unmindful of their Prayer. They like to be seen of men… (107 [Al-Mā‘ūn]: 5-7)

Guidance from the Holy Prophet
(May peace and blessings of Allah be upon him)

Abu Hurairah has related that the Holy Prophet said: Prayer in congregation is more than twenty-five times greater in merit than Prayer at home or in the shop etc. Therefore, when a person makes his ablutions carefully and proceeds to the mosque with the sole purpose of joining in the service his station rises in grade at every step and one of his sins is wiped out. From the moment he enters the mosque he is accounted as a participant in the service while waiting for the service to begin, and, so long as he causes no inconvenience to anyone and his state of purity is maintained, the angels continue to pray for him: Allah, have mercy upon him; Allah, forgive him; Allah, turn to him with compassion (Bokhari and Muslim). (Gardens of the Righteous, pp. 2-3)

Guidance from the Promised Messiah

(May peace be upon him)

… Pay full attention to the Prayer services, the observation of which has been repeatedly emphasized in the Holy Qur’an; but along with this it is said, فَوَيۡلٌ لِّلۡمُصَلِّيۡنَ ۙ﴿۵﴾ الَّذِيۡنَ هُمۡ عَنۡ صَلَاتِهِمۡ سَاهُوۡنَ ۙ﴿۶﴾, that is, “Woe unto those worshippers who are unaware of the reality of prayer. It should be well understood that Prayer is an entreaty which a worshipper makes to God at the time of his separation from Him in torment and with a melting heart that he may be granted a meeting with God, inasmuch as no one can be purified unless God purifies him and no one can meet with God until God brings about a meeting. Man is held in a diversity of chains and collars. He desires to get rid of them, but they persist. Despite man’s intense desire to be purified his Reproaching Self (Nafs Lawwamah) does sometimes stumble. It is for God to purify a person from sin. There is no power that can purify you by force. God has prescribed Prayer for the generation of pure sentiments. Salat is a prayer which is submitted to God in travail and burning with a heart aflame, so that vicious thoughts and evil designs may be got rid of and a holy love and a pure relationship may be established, and one may be enabled to keep God’s commandments. The word Salat indicates that true Prayer is not offered only with the tongue but must be accompanied by burning and sizzling and being consumed by fire. God Almighty does not accept Prayer until the worshipper at the time of prayer arrives a kind of death…. Salat is prayer at a very high level, but people do not appreciate it duly. In this age many Muslims are devoted to frequent repetition of pious formulas, as, for instance, the Naushahis and Naqshbandis, etc. It is a pity that none of these is free from innovations. These people are unaware of the reality of Salat and defame God’s commandments. For a seeker none of these innovations is of any benefit compared with the Salat. The way of the Holy Prophet (peace and blessings of Allah be on him) was that at a time of difficulty he made his ablutions and stood up in Salat and made his supplications in the Salat. My experience is that nothing takes one so near to God as Salat. The various postures of the Salat demonstrate respect, humility and meekness. In Qiyam (standing posture) the worshipper stands with his arms folded as a slave stands respectfully before his master and king. In Ruku‘ (bowing), the worshipper bends down in humility. The climax of humility is reached in Sajdah (prostration), which indicates extreme helplessness. (Speeches at Jalsa Salana, 1906, pp. 6-8, English translation adopted from Essence of Islam Vol II, pp. 295-297)

Khilafat News and Announcements

Ḥaḍrat Khalifat-ul-Masīḥ V Opens New Central Mosque In Islamabad, Tilford, UK

The Ahmadiyya Muslim Community is pleased to announce that on 17 May 2019 the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the newly built and beautifully designed Mubarak Mosque (The Blessed Mosque) and administrative and residential complex, in Islamabad, Tilford, UK.

A new era in the history of the Ahmadiyya Muslim Community began when His Holiness delivered his weekly Friday Sermon from the Mubarak Mosque, which was broadcast live around the world on MTA International.

Before delivering the Friday Sermon, His Holiness unveiled a commemorative plaque outside the Mosque and explained that in keeping with a practice of the Second Khalifa of the Ahmadiyya Muslim Community, he would lead the congregants in a prostration of gratitude to Allah the Almighty for granting the Ahmadiyya Muslim Community the new headquarters and mosque. Those present were filled with emotion, whilst Ahmadi Muslims across the world partook in those special moments through MTA International.

During his sermon, His Holiness spoke about the reasons for moving the center of the Ahmadiyya Muslim Community to Islamabad from London and prayed that the new era ushered in great blessings and prosperity for the Ahmadiyya Muslim Community. His Holiness said that the Ahmadi Muslims who lived in the area or

who visited must always seek to better themselves and to present the true peaceful teachings of Islam to the world through the new center.

His Holiness prayed that the new mosque stood as a reflection of the Mubarak Mosque in Qādiān, India, which was established by the founder of the Ahmadiyya Muslim Community, the Promised Messiah (peace be upon him). His Holiness also explained how its name was inspired by a revelation of the Promised Messiah (peace be upon him).

Ḥaḍrat Mirza Masroor Ahmad said: "May Allah the Almighty enable this mosque to be a reflection of the Mubarak Mosque in Qādiān, may it attract the bounties of God, and may it be blessed in all ways. When there was discussion over the naming of this mosque, many other names came to mind, and some names were suggested. But then a revelation of the Promised Messiah (peace be upon him) suddenly came before me, which led me to have named it thus."

Explaining the Arabic words of the revelation, His Holiness quoted the translation as given by the Promised Messiah (peace be upon him) himself.

Ḥaḍrat Mirza Masroor Ahmad said: "The translation of the revelation in the words of the Promised Messiah (peace be upon him) himself is, 'This mosque is a source of blessings as well as a blessing itself, and every act of blessing will be performed within it'.

Ḥaḍrat Mirza Masroor Ahmad continued: "May Allah enable the prayers of the Promised Messiah (peace be upon him) that he made in the Mubarak Mosque of Qādiān, and his wish and ardent desire for the spread and victory of Islam across the world, reach this mosque as well. May this mosque and this center forever be a source of spreading the Oneness of God and the message of Islam across United Kingdom, Europe and all of the countries of the world."

Ḥaḍrat Mirza Masroor Ahmad reminded that despite the severe and relentless persecution faced by the Ahmadiyya Muslim Community in certain countries, the Community had continually prospered and all such progress was solely due to the bounties and grace of Allah the Almighty.

Ḥaḍrat Mirza Masroor Ahmad said: "Due to the law of the land, the Khilafat of the Ahmadiyya Community was forced to migrate from Rabwah, Pakistan (to London in 1984). However, in order to cater for our needs, God opened the doors of progress for us to an even greater extent than before. May Allah the Almighty continue to facilitate our development and progress. May Allah the Almighty, through this mosque and headquarters, show us many more and much greater advancements, bounties and blessings than what our enemies had desired to steal away from us."

Ḥaḍrat Mirza Masroor Ahmad continued: "The progress of the Ahmadiyya Community is through the blessings of Allah the Almighty. No worldly government can stop its advancement, nor is the Ahmadiyya Muslim Community in any need of the aid of any government for its success. As long as we abide by Allah the Almighty's commandments, and endeavor to attain His pleasure, we will continue to prosper and be the recipients of these blessings."

Ḥaḍrat Mirza Masroor Ahmad emphasized the need for Ahmadi Muslims to present the local residents near Islamabad with the noble teachings of Islam through their pious actions and to pay particular attention to fulfilling the rights of the local residents.

Despite the fact that Islamabad had been established for a long while, His Holiness said now the premises has taken on far greater significance with the construction of the new headquarters and thus Ahmadi Muslims must now be even more concerned than before for the comfort of their neighbors.

Ḥaḍrat Mirza Masroor Ahmad said: "You must now display your best examples even more so than before, and you must leave a good impression on the neighbors. If our neighbors are disturbed due to our noise, or the disorderliness of our traffic, or for any other reason, then we are giving a wrong message to the residents here. In this case, if we are not portraying the correct message of Islam, our gratitude towards Allah the Almighty will be meaningless verbal utterances. Gratitude to Allah the Almighty demands that our words and our actions, our teachings and our deeds should be one and the same, not that we should say one thing and yet act otherwise."

Having stated the Mubarak Mosque to be the first mosque during his period of Khilafat to be opened during the month of Ramadan, His Holiness reminded the congregation that Ahmadi Muslims to make a particular effort in their worship and actions in order to fulfill the rights of the mosque, and to draw closer to God.

His Holiness said: "You must fulfill the true and peaceful purpose of mosques, as only then will you receive the rewards of Allah the Almighty. You must devote your worship solely for the sake of Allah the Almighty, only then will you be the recipient of God's bounties. You

will have to purify your minds of worldly thoughts and ambitions, only then will the grace of Allah descend upon you. Only when this effort is made five times a day, can we be those who sincerely devote ourselves to our faith for the sake of Allah the Almighty."

Speaking about the importance of Ramadan and the need to pray for the continued future progress of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad said: "Whilst benefitting from this blessed month, a month in which prayers are readily accepted by God Almighty, we should pray for the progress of the Ahmadiyya Muslim Community and for the fulfillment of the purpose for which the new headquarters of the Ahmadiyya Muslim Community has been established in this part of the world. Pray fervently for this."

Ḥaḍrat Mirza Masroor Ahmad continued: "May this new center of the Ahmadiyya Muslim Community continue to expand and may the population of Ahmadi Muslims around this area increase. May we behold the sight of seeing people enter the fold of Islam. May we see an end to all plans that are being hatched against the Ahmadiyya Muslim Community by the opponents of Ahmadiyyat."

With words filled with emotion, Ḥaḍrat Mirza Masroor Ahmad said: "May the pathway open for us to return to Rabwah and to Qādiān, which is the place of residence of the Promised Messiah (peace be upon him). May the routes to Mecca and Medina also be opened for us, for they are the cities of our master and leader, the Holy Prophet Muhammad (peace and blessings be upon him) and are the eternal centers of Islam."

Outlining the features of the new Mosque, His Holiness said that it can accommodate up to 500 people and as well as a further multi-purpose hall which accommodates 1200 worshipers, there is outdoor space for worshippers and so the Mosque and its surrounding areas can accommodate over to 2000 people.

Furthermore, the office of Khalifatul Masīḥ and certain central administrative offices have been built, as well as a housing development for office and staff members.

Huzoor urges Muslim Youth living in West to keep hold of their Religious Values

The event took place at the Bait-ul-Futūh Mosque in London on 7 April 2019 and was attended by more than 1,700 people, including just fewer than 1,400 members of the Wāqif-e-Nau Scheme.

During the address, His Holiness reminded members of the Waqf-e-Nau scheme that they must fulfill their sacred pledge to serve Islam in every aspect of their lives. He advised Ahmadi Muslim youth to bring about pious changes in their lives that would enable them to fulfill the rights of Allah the Almighty and His Creation.

His Holiness began his address by explaining that every member of the Waqf-e-Nau scheme should understand that his Waqf (pledge of lifelong service to Islam) is only of real value if he has established a sincere connection with Allah the Almighty through the worship of Allah and the five daily prayers (Salāt).

His Holiness expressed his disappointment with those Waqf-e-Nau who claim to have given their lives for the sake of Islam, but are unable to even offer the five daily prayers regularly.

Ḥaḍrat Mirza Masroor Ahmad said: "Never mind offering the five daily prayers in congregation, there are some who, upon being asked, admit that they do not even offer the five daily prayers regularly. What is the purpose and benefit of such a Waqf? On the one hand, they have pledged their lives for the sake of Allah the Almighty. Yet, on the other hand, they remain neglectful of that part of their religion, the worship of Allah, which, after the declaration of faith, is the most fundamental obligation upon any Muslim."

Ḥaḍrat Mirza Masroor Ahmad proceeded to emphasize that it is critical for all members of Waqf-e-Nau to strive to act upon all the commands of Allah the Almighty and to fulfill the rights of one another. He stated that it is not merely enough for Waqf-e-Nau to know their faith, but they must practice it at a much higher standard than others.

Ḥaḍrat Mirza Masroor Ahmad said: "You should never sit back in contentment merely because your name is included in the list of the Waqf-e-Nau. Rather, you must understand the scale of your responsibilities and your everlasting

obligation to your faith. At all times, it is your duty to better your moral standards and to increase your religious knowledge."

Ḥaḍrat Mirza Masroor Ahmad turned the attention of the Waqf-e-Nau to the desires and expectations that the Promised Messiah (peace be upon him) held of those Ahmadi Muslims who pledged their lives for the sake of Islam.

His Holiness detailed how the Promised Messiah (peace be upon him) taught that those who associated themselves with him should devote their lives to their faith in the same way he did.

The Promised Messiah (peace be upon him) taught that Waqf requires one to strive and struggle to reach that point where they can sincerely claim that their life, their death, their sacrifices and their prayers are all for the sake of Allah the Almighty.

Ḥaḍrat Mirza Masroor Ahmad said: "You should understand that even though you are living in a Western society, you must live your lives in an Islamic way seeking to attain the pleasure of Allah the Almighty. You must resolutely keep hold of your religious values and traditions. You must bring about those pious changes in your life that will enable you to fulfill the rights of Allah the Almighty and His Creation. You must always seek to improve and better yourself and to raise your spiritual and moral standards and increase your knowledge."

Ḥaḍrat Mirza Masroor Ahmad directed the Waqf-e-Nau to keep the great personal example of the Promised Messiah (peace be upon him) firmly within sight at all times.

Ḥaḍrat Mirza Masroor Ahmad said: "During his life, the Promised Messiah (peace be upon him) devoted his every day and every night for the sake of Islam. Till his final breath, every moment of the Promised Messiah's (peace be upon him) life was spent in fulfilling his divine mission to revive and spread the true teachings of Islam throughout the world."

Stating that it was the task of Waqf-e-Nau to follow in the blessed footsteps of the Promised Messiah (peace be upon him), Ḥaḍrat Mirza Masroor Ahmad said: "I have no doubt that if the members of Waqf-e-Nau are able to collectively follow his example even to a very small degree they will be able to bring about a spiritual and moral revolution in the world."

Ḥaḍrat Mirza Masroor Ahmad highlighted Prophet Abraham (peace be upon him) as a role model for the Waqf-e-Nau to emulate.

Referring to chapter 53, verse 38 of the Holy Quran, Ḥaḍrat Mirza Masroor Ahmad said: "This verse means that the Prophet Abraham (peace be upon him) fulfilled the pledge he made to God Almighty with complete obedience and loyalty and, as a result, was the recipient of the love of His Creator. Now it is up to all of you to fulfill the sacred covenant you have made with Allah the Almighty. To do so is not an easy or simple thing. The pledge of a life devotee and of a Waqf-e-Nau is a vast and everlasting undertaking. It is to give away your life for the sake of your faith."

Explaining how Waqf-e-Nau families should endeavor to achieve and act by the true spirit of Waqf, rather than being proud over mere titles, Ḥaḍrat Mirza Masroor Ahmad said: "As I have said many times, just holding the title of Waqf-e-Nau is meaningless. It becomes meaningful when a member of Waqf-e-Nau understands the demands of their pledge and faithfully strives to fulfill it to the best of their abilities."

Ḥaḍrat Mirza Masroor Ahmad continued: "Therefore, if someone informs me that he, his wife and children are all Waqf-e-Nau they should realize that this alone means nothing until and unless they solemnly strive to reach the high standards of obedience required by the Promised Messiah (peace be upon him)."

Ḥaḍrat Mirza Masroor Ahmad listed many attributes that should be displayed in the character of a Waqf-e-Nau including the display of good manners, remaining humble and the showing of care and loves to near ones.

Placing particular importance on maintaining a high standard of worship, Ḥaḍrat Mirza Masroor Ahmad said: "You must be diligent in offering Salāt in congregation and you should recite the Holy Quran every day. Only then can you call yourself a true Waqf-e-Nau. Alongside the obligatory prayers, the older Waqf-e-Nau boys should offer Nafal (voluntary) prayers regularly. Only then can you call yourself a true Waqf-e-Nau."

Concluding his address, His Holiness prayed: "May Allah the Almighty enable all of you to understand your duties and responsibilities and to fulfill the demands of Waqf in the very best way. May Allah the Almighty enable you to continue to increase your knowledge and understanding of your faith."

Ḥaḍrat Mirza Masroor Ahmad prayed: "May He grant you the capability to elevate your moral and spiritual standards and may He enable you to continually increase your service to the Jamā'at and to fulfill your pledge with true sincerity. Ameen."

The event concluded with a silent prayer led by His Holiness.

On 06 April 2019, Ḥaḍrat Mirza Masroor Ahmad addressed the concluding session of the UK National Wāqifāt-e-Nau Ijtimā (gathering), an event held for female members of the Ahmadiyya Muslim Community in the UK who have pledged their lives for the peaceful service of Islam.

The event took place at the Baitul Futūh Mosque in London and was attended by more than 1100 women and girls.

In his address, His Holiness explained that in today's society, attacks against Islam, through false allegations and criticisms, were extremely prevalent. In light of this, His Holiness reminded Ahmadi Muslim women in attendance that they must never feel any embarrassment or inferiority complex regarding their faith. He urged them to stand up with certainty and conviction to respond to those who seek to defame Islam.

His Holiness also directed Ahmadi Muslim women to set the highest standards in practicing the teachings of Islam, so that its values remain firmly instilled in future generations. He warned those Ahmadīs who do not remain attached to their faith that their own lives will be squandered, and their future generations will be lost to the materialistic world.

His Holiness began his address by reminding those in attendance that, although they have grown up in Western society, they are distinct from their counterparts because their parents, prior to their birth, dedicated their future lives for the sake of their faith. As such, they must constantly strive to learn and act upon the teachings of Islam.

Speaking about the importance of the five daily prayers, Ḥaḍrat Mirza Masroor Ahmad said: "You must offer Salāt sincerely and in a state of complete submission to Allah the Almighty and not in a hurried way just so you can claim to have fulfilled your obligation... Certainly, the foremost aspiration of any member of Waqf-e-Nau, indeed of any true Muslim, and of any person who has pledged their life to the service of Islam, should be to attain the nearness of Allah the Almighty."

His Holiness proceeded to explain that the Holy Qur'an contains universal, comprehensive, and relevant teachings which provide the answer to every charge or accusation made against Islam. As such, Ahmadi Muslim women must read and understand the perfect teachings that Allah the Almighty has bestowed upon us in the blessed shape of the Holy Quran.

Ḥaḍrat Mirza Masroor Ahmad said: "Just as the Holy Quran was relevant and worthy of practice 1400 years ago, it remains the same today. Therefore, all Wāqifāt-e-Nau must entirely eliminate from their minds the belief that Islam is an 'old-fashioned' religion or somehow backward. Instead of being a religion of the past, it is a religion of today and tomorrow and will remain until the end of time, Insha'Allah."

His Holiness directed members of the Waqf-e-Nau scheme to read the books of the Promised Messiah (peace be upon him) in order to understand the Holy Qur'an's meanings and to defend Islam.

Ḥaḍrat Mirza Masroor Ahmad said: "In this era, it is only by reading the books of the Promised Messiah (peace be upon him) and his Khulafa (successors) that we can truly comprehend our faith and respond to those who level false allegations against Islam... You must make it a habit to set aside time every day to read the books or writings of the Promised Messiah (peace be upon him) as they will furnish you with the necessary means to defend your religion."

His Holiness said that Ahmadi Muslim girls should remain proud of their faith and never fall prey to the belief that Islam was not relevant or in touch with modern society.

Ḥaḍrat Mirza Masroor Ahmad said: "Never entertain the thought that your religion is somehow backward or out of touch with the modern world. Conversely, the more you take pride in your religion and the more you live your lives according to the teachings of Islam, the more others will respect you and this is how your honor and dignity will be established in the world."

His Holiness advised Ahmadi Muslim women to take pride in their faith and never hold "**any form of inferiority complex"** about their faith.

Encouraging the young Ahmadi Muslim women to stand firm and confident in their faith, Ḥaḍrat Mirza Masroor Ahmad said: "There is no Islamic teaching that should cause any complex or apprehension to emerge in your minds. Never worry for a second that others might taunt you or consider you to be a laughing stock because of your religious beliefs. If they mock, let them!"

His Holiness noted that some young Ahmadi Muslims, particularly teenagers **"feel humiliated and rejected"** due to the ridicule they witness of their religious beliefs in the wider society.

Guiding the youth to keep their **"head held high"** in such circumstances, Ḥaḍrat Mirza Masroor Ahmad said: "If you are ever mocked for acting upon your religion you should never take it as a personal humiliation, rather you should consider it to be a badge of honor and feel pride in the knowledge that you have stayed strong in your faith in the face of adversity. Showing patience and keeping your head held high in such circumstances is the true means of establishing your honor and self-respect in the world."

Analyzing the state of Western society, His Holiness highlighted that most people have lost their true religious identity and of those who still identify as Christians, many are not following its teachings.

Ḥaḍrat Mirza Masroor Ahmad said: "In the name of so-called

'freedom', today's society considers itself to be extremely advanced and progressive and believe they have reached the height of civilization. Yet, in reality, as society has moved away from religion, moral standards have declined in parallel. In terms of morality and virtue, instead of advancing, modern societies are suffering from deep decay. By separating from God Almighty, humanity is rapidly moving away from basic standards of common decency."

As an example of the moral decay associated with a separation from God, His Holiness pointed towards the breakdown of the family system.

His Holiness said it has become normalized for children to disrespect their parents, all in the name of 'freedom' and 'independence', thus threatening the family unit.

Increasingly, His Holiness said, children are being taken into care homes or local authorities and police are being called to resolve domestic issues.

Ḥaḍrat Mirza Masroor Ahmad said: "Is it a measure of success if more children are being taken into social care or if the authorities are being required to act? Is this progress? Is this development? Is this the great achievement of our time? Now, belatedly, society is starting to understand the harmful consequences of absolute freedom."

Speaking about the importance of maintaining a peaceful family unit, Ḥaḍrat Mirza Masroor Ahmad said: "Always remember that the peace of society is directly connected to the peace within families within that society. Peace in the home is based on good morals and mutual respect between a husband and his wife and between the parents and their children."

His Holiness reminded the members of Waqf-e Nau that they must manifest high morals at all times and fulfill the rights of their parents and other family members and seek to make their home a **"mirror reflection of Islam's teachings."**

Ḥaḍrat Mirza Masroor Ahmad also reminded the parents of Waqf-e-Nau children about their responsibilities and said: "I also wish to remind the parents of Waqf-e-Nau children that they must continually reflect upon the fact that they have pledged their children for the sake of Islam and so if they do not set a pious example for their children they will have failed to discharge their duties."

His Holiness also said that many women who are members of the Waqf-e-Nau scheme are now mothers themselves and so they must set a personal example of piety for their children to follow and learn from.

Ḥaḍrat Mirza Masroor Ahmad said: "The high status of women in Islam is such that it is only through their noble efforts that the coming generations will remain attached to their faith. Only if mothers play their crucial roles can the great values of our religion remain firmly instilled in our future generations. Otherwise, we could suffer the same fate as other religious communities, who have lost their traditions and values over time."

His Holiness said that if mothers do not play their vital role, then Mosques too will **"become empty and hollow shells"** just as the places of worship of other faiths. However, His Holiness said that this will not be the case with the Mosques of the Ahmadiyya Muslim Community because it is the Promise of Allah the Almighty that Islam will remain a living religion and it is for this purpose that the Ahmadiyya Muslim Community was established by the Promised Messiah (peace be upon him), to revive the true peaceful message of Islam.

His Holiness emphasized the need for members of Waqf-e-Nau to hold true to Islamic principles in the best manner and said: "Always remember that, for both believing men and believing women, it is necessary to keep righteousness at the forefront of your mind, which means to strive towards attaining every form of goodness and virtue. Thus, endeavor to be the most truthful, the most hard-working and most faithful servants of Islam. Consider it your lifelong duty to spread the true message of Islam."

Concluding his address, His Holiness prayed and said: "May you nurture the generation that lies in your laps in a way that ensures that the Ahmadiyya Muslim Community's spiritual, moral and intellectual standards continue to rise and that no Ahmadi Muslim child moves away from the teachings of Islam and wastes their life."

The event concluded with a silent prayer led by His Holiness.

Head of Ahmadiyya Community Warns of Intensifying Global Hostilities and the Risk of Disastrous Nuclear War

On 9 March 2019, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad delivered the keynote address at the 16th National Peace Symposium hosted by the Ahmadiyya Muslim Community UK. The event was held at the Baitul Futūh Mosque in London with an audience of more than 1000, including 700 dignitaries and guests from 30 countries, including Ministers, Ambassadors of State, and Members of Parliament.

During the event, His Holiness presented Dr. Fred Mednick, founder of Teachers Without Borders, with the Ahmadiyya Muslim Prize for the Advancement of Peace in recognition of his efforts to provide unfettered access to education to some of the most neglected parts of the world.

Ḥaḍrat Mirza Masroor Ahmad began his address by stating that the Ahmadiyya Muslim Community would never waver from its efforts to promote peace and justice in the world.

His Holiness warned that rivalries between nations were intensifying and new battle lines were being drawn that could prove disastrous.

His Holiness highlighted that nuclear war was no longer a remote or distant prospect, but rather a growing threat that could no longer be discounted or ignored.

He mentioned a number of pressing catalysts including tensions between nuclear powers, conflicts and proxy wars in the Middle East, far-right nationalism, anti-immigration sentiments, economic frustrations and isolationism that continue to push nations towards nuclear war and global destruction.

Ḥaḍrat Mirza Masroor Ahmad warned of the catastrophic nuclear destruction that could ensue if nations did not show tolerance or strive to break down the causes of division between them.

Ḥaḍrat Mirza Masroor Ahmad said: “If there is a nuclear war, we will not only be destroying the world today but we will also be leaving behind a lasting trail of destruction and misery for our future generations. Hence, we must pause and reflect on the consequences of our actions. We should not consider any issue or conflict, whether within a country or at an international level, to be insignificant.”

Commenting on escalating tensions between nations, Ḥaḍrat Mirza Masroor Ahmad stated: “During the past year, the United States claimed with a degree of confidence that it was close to securing an historic peace deal with North Korea but in recent days it has become clear that nothing of substance has been achieved.”

Ḥaḍrat Mirza Masroor Ahmad continued: “In recent days, the world witnessed a sudden escalation in tension between India and Pakistan. Both countries are nuclear powers and both have built alliances with other nations, whether openly or in secret, which mean that the potential consequences of a war would be extensive and far-reaching.”

His Holiness stated that nations are using conflicts in the Middle East as a tool to create dominance by building alliances and igniting further conflict.

Ḥaḍrat Mirza Masroor Ahmad stated: “On one side, Russia and Turkey are aligning, whilst on the other side, the United States and Saudi Arabia are joining together and are ratcheting up pressure on

Iran and seeking further sanctions against them. Political experts are openly expressing that the objective of these nations is to dominate the Middle East."

Ḥaḍrat Mirza Masroor Ahmad further stated: "Time and again, we have seen examples of countries that have intervened in war-torn nations or given aid to deprived countries on the pretext of bringing peace but have attached strings that enable them to take control of the weaker country's resources. Rather than being content with their own wealth, powerful countries seek to assert their control over weaker nations."

His Holiness cited Syria as an example of a war that had caused endless misery and remained in a precarious state.

Ḥaḍrat Mirza Masroor Ahmad stated: "Over almost a decade, Syria has been ravaged by bloodshed and torn asunder. It is said that the civil war is now edging towards an end but what has the past decade achieved except the death of hundreds of thousands of innocent people and the displacement of millions of others? Nothing positive has emerged and the future remains uncertain and precarious, as tensions rise between nations who have their own vested interests tied into the future of Syria."

He mentioned that although these nations attempted to defeat extremist groups like Daesh in the Middle East, they have in reality, only allowed their hateful teachings to spread further.

Ḥaḍrat Mirza Masroor Ahmad stated: "It is said that the terrorist group Daesh is on the verge of collapse and that their so-called Khilafat is finished. Yet experts also warn that though Daesh has lost its territory, its hateful ideology persists and its members who have survived are now scattering and could eventually regroup and perpetrate attacks in Europe or elsewhere."

Ḥaḍrat Mirza Masroor Ahmad also emphasized that nationalism continues to rear its ugly head and that far-right parties are gaining popularity globally. He explained that a core reason underpinning far-right popularity has been widespread immigration.

His Holiness further explained that feelings of resentment stem from the belief that existing indigenous citizens are being short-changed in order to fund and support immigrants. He provided both a long term and a short-term solution to resolve this pressing issue.

Explaining the long-term solution, Ḥaḍrat Mirza Masroor Ahmad stated: "The long-term solution to the immigration crisis has to be to establish peace in war-torn countries and to help the local people, who have been forced to endure lives of misery and danger, to live peacefully."

Discussing the short-term solution, Ḥaḍrat Mirza Masroor Ahmad stated: "In the short term, where refugees or asylum seekers come to the West due to the prevailing political or religious conditions in their own countries, they should be treated with dignity and respect. At the same time, whatever support they are given should not be at the expense of existing citizens. Immigrants should be strongly encouraged to enter employment as soon as possible, rather than living off benefits for long periods. They should work hard, seek to stand upon their own two feet and contribute positively to their new society. Otherwise, if they are continually funded by tax-payers money it will inevitably lead to grievances."

Furthermore, Ḥaḍrat Mirza Masroor Ahmad stated his belief to be, that the underlying cause of most resentment in society tends to be economic and financial frustration and that this inevitably leads to the spread of Islam phobia and xenophobia.

Ḥaḍrat Mirza Masroor Ahmad stated: "Certain groups take advantage of such anxiety by laying the blame at the feet of immigrants or at the followers of religion and incite sentiments of hatred towards them. Thus, an impression has developed in Europe that Asians, Africans and particularly Muslim immigrants are a threat to society. In the United States, there are similar fears regarding Muslims and also Hispanics seeking to enter the country through Mexico."

His Holiness explained that the root cause of frustration and the resulting hostility, whether in the East or the West, is economic injustice and so it is essential that a concerted effort is made to bridge the economic divide amongst nations and their people.

He stated that if such countries that have been centers of war or division, are enabled to prosper economically, they will no longer harbor frustrations or bear hatred for other nations. Nor will their people be forced to migrate.

Ḥaḍrat Mirza Masroor Ahmad also addressed the widespread uncertainty and anxiety in the UK regarding Brexit and the UK's

future relationship with the European Union.

His Holiness mentioned that he made his views on Brexit very clear during an address at the European Parliament in 2012, when he stated that the strength of Europe lies in its remaining united and together as one.

Ḥaḍrat Mirza Masroor Ahmad stated: "In my speech seven years ago, I focused upon the importance of removing the fears of the public about immigration and emphasizing the benefits of unity. However, people's concerns were not adequately addressed and so, increasingly, people across Europe have come to question the benefits of the European Union…Hence, where I had hoped for greater unity in Europe, the past few years have witnessed increased division and turmoil."

Citing Islamic teachings to offer a solution to this turmoil, Ḥaḍrat Mirza Masroor Ahmad stated: "The Islamic viewpoint is that peace can best be achieved through unity. Yet, regretfully, instead of uniting, we are seeking separation and prioritizing our individual interests over the collective interests of the world. I believe that such policies will, and already are, undermining the world's peace and security."

Explaining how Islamic teachings provide peace to the world, Ḥaḍrat Mirza Masroor Ahmad said: "To get an accurate portrayal of Islamic governance and leadership we should look to the era of the Founder of Islam, the Holy Prophet Muhammad (peace and blessings be upon him). After the Holy Prophet (peace and blessings be upon him) migrated to the city of Medina, he formed a covenant with the Jewish people, whereby the Muslims and the Jewish citizens were to live together peacefully and with a spirit of mutual sympathy, tolerance and equity."

Ḥaḍrat Mirza Masroor Ahmad continued: "The covenant proved to be a magnificent charter of human rights and governance and ensured peace between the different communities living in Medina. According to its terms, all people, regardless of their faith or ethnicity, were bound to respect the rights of one another. Freedom of belief and freedom of conscience were cornerstones of that treaty."

Ḥaḍrat Mirza Masroor Ahmad concluded his address by praying for the long-term peace of the world.

Ḥaḍrat Mirza Masroor Ahmad prayed: "May Allah the Almighty enable true peace to emerge and may the long shadows of war and conflict that hover above us be replaced by blue skies of peace and prosperity. I pray for an end to the frustrations and deprivation that have plagued the lives of countless people and have fuelled devastating wars and grievances across the world… I pray that we show tolerance of each other's beliefs and customs and value the diversity within our societies. I pray that we come to see the best in humanity and use each other's strengths and skills to build a better world for our children and to cultivate lasting peace in society."

Prior to the keynote address, Rafiq Hayat, the National President of the Ahmadiyya Muslim Community, delivered a welcome address.

Thereafter, the Most Reverend Kevin McDonald, Archbishop Emeritus of the Roman Catholic Archdiocese of Southwark thanked the Ahmadiyya Muslim Community for its strong resolve in promoting peace.

The Most Reverend Kevin McDonald said: "This initiative is quite unusual and different and imaginative, bringing together people of different religions, different faiths, people in the public and private sector, people of different walks of life to reflect on peace, because peace is an issue for all of us… I thank the Ahmadiyya Community for drawing attention to the centrality of peace, for inviting people of different faiths and norms to come together. I hope we can get together around this conviction that there can only be peace enough in the world if there is peace within us."

Whilst accepting the Ahmadiyya Muslim Prize for the Advancement of Peace, Dr. Fred Mednick, founder of Teachers Without Borders, said: "With this award, Your Holiness, the Ahmadiyya Community has heard the teacher's voice and has heard the teacher's song… I can only say here today, honored by the hospitality and warmth and openness of this community, [that] it is a special honor to receive this award; we shall do our best, Insha'Allah [God willing], to reach every teacher we can on this planet and even more teachers and more children in those small places everywhere on Earth."

The event concluded with a silent prayer led by His Holiness.

Both before and after the proceedings, His Holiness met personally with various dignitaries and guests and held a press conference with journalists and members of the media.

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ahmadiyya.us/chanda

Friday Sermons Delivered by Khalīfat-ul-Masīḥ V[aba]

12 April 2019 at Bait-ul-Futūh

Ḥaḍrat Khalīfat-ul-Masīḥ V[aba] mentioned following Ṣaḥāba who participated in the Battle of *Badr.*

1. Ḥaḍrat Husain bin Harith[ra]
2. Ḥaḍrat Safwān[ra]
3. Ḥaḍrat Mubashir bin ‘Abdul Munzir[ra]
4. Ḥaḍrat Waraqah bin Iyas[ra]
5. Ḥaḍrat Muhriz bin Nazlah[ra]
6. Ḥaḍrat Suwaibit bin Sa’ad[ra]

Huzoor[aba] cited the revelation of the Promised Messiah[as] to enlarge your abode and said that history bears witness that Allāh fulfilled the revelation and continues to do so to this day. The Jamā’at was able to buy 31 acres of land, which is now called Islamabad. The residence of the Khalīfa and some offices has been constructed there. A large mosque has also been built.

19 April 2019 at Bait-ul-Futūh

Ḥaḍrat Khalīfat-ul-Masīḥ V[aba] mentioned Ḥaḍrat Uthman bin Maz‘un[ra] Companions of the Holy Prophet[sa] who participated in the Battle of Badr.

26 April 2019 at Bait-ul-Futūḥ

Mention of Ṣaḥāba of the Holy Prophet, may peace and blessings of Allah be upon him. In the beginning Huzoor[aba] gave an account of graveyard Jannat-ul-Baqī‘. He narrated events of Ḥaḍrat Wahb bin Sa‘d bin Abi Sarh[ra] who took part in Battle of Badr.

3 May 2019 at Bait-ul-Futūh

Mention of following Ṣaḥābah of the Holy Prophet, may peace and blessings of Allah be upon him who took part in Battle of Badr.

1. Ḥaḍrat ’Ubaid bin Abu ’Ubaid Ansāri Ausi[ra]
2. Ḥaḍrat ’Abdullah bin Nu’mān bin Baldamah[ra]
3. Ḥaḍrat ’Abdullah bin ’Umair[ra]
4. Ḥaḍrat Amr bin Harith[ra]
5. Ḥaḍrat ’Abdullah bin Ka’ab[ra]
6. Ḥaḍrat ’Abdullah bin Qais[ra]
7. Ḥaḍrat Salamah bin Aslam[ra]
8. Ḥaḍrat ’Uqbah bin Uthmān[ra]
9. Ḥaḍrat ’Abdullah bin Sahl[ra]
10. Ḥaḍrat ’Utbah bin Rabī’ah[ra]

Huzoor (May Allāh be his Helper) led funeral prayer in absentia of Sahibzadi Sabeeha Begum Sahiba maternal granddaughter of Ḥaḍrat Mirza Bashir Ahmad[ra] after the Friday prayer.

10 May 2019 at Bait-ul-Futūh

Huzoor[aba] recited verses 184-187 of Surah al-Baqarah about fasting in the month of Ramadan. As for those who suffer from chronic diseases or women who breastfeed or are pregnant and are unable to fast for years, expiation (Fidya) is sufficient, but it is important that they spend the month in remembrance of God and doing other virtuous deeds. If one merely gives expiation (Fidya) and forgets one’s prayers and other good deeds, this does not make such a person a believer nor merits him/her the blessings of Ramaḍān.

Huzoor (May Allāh be his Helper) informed the Jamā‘at of the tragic death of Dr Tahir Aziz Sahib of Islamabad and Dr Iftikhar Ahmad Sahib of USA near Fateh Jang, Pakistan. Huzoor (May Allāh be his Helper) spoke about the deceased and led their funeral prayer in absentia after the Friday prayer.

17 May 2019 at Mubarak Mosque, Islamabad, Tilford UK

Khalifat-ul-Masīḥ V[aba] inaugurated the mosque with Friday sermon from there.

24 May 2019 at Masjid Mubarak

Ḥaḍrat Khalifatul Masīḥ V[aba] recited verses 52-58 of Surah An-Noor and elaborated on Khilafat and obedience.

31 May 2019 at Masjid Mubarak

Huzoor[aba] recited verses 10-12 of Surah al-Jumu’ah and explained the significance of Jumu’ah prayers.

7 June 2019 at Masjid Mubarak

Huzoor[aba] mentioned following Ṣaḥāba of the Holy Prophet, may peace and blessings of Allah be upon him.

1. Ḥaḍrat Abdullah[ra] bin Tariq
2. Ḥaḍrat Aqil[ra] bin Bukhair
3. Ḥaḍrat Zaid[ra] bin Haritha

14 June 2019 at Masjid Mubarak

The narration of Ḥaḍrat Zaid[ra] bin Haritha continued.

21 June 2019 at Masjid Mubarak

Ḥaḍrat Khalīfat-ul-Masīḥ V[aba] mentioned about Ḥaḍrat Zainab bint Jahsh[ra].

28 June 2019 at Masjid Mubarak

Ḥaḍrat Khalīfat-ul-Masīḥ V[aba] continued the narration of Ḥaḍrat Zaid[ra] bin Haritha and also mentioned about Ḥaḍrat Ummi Aiman[ra].

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us or by sending a check for $120 to Faiza Bajwa (Al-Fazl International), 188-15 McLaughlin Avenue, Hollis NY 11423.

Activities and News of US Ahmadiyya Muslim Community

Minnesota Jamā'at holds Iftar Dinner 2019

Minnesota Jamā'at held 2019 Iftar Dinner on Friday May 10, 2019 in the City Hall of Coon Rapids which is near to Nusrat Mosque. The neighbors of Nusrat Mosque, City Police Chief, City of Coon Rapids officials, FBI regional agent, and heads of neighboring religious organizations, members of media, Minnesota Statehouse representatives and senators, congressman and senators were invited.

The program started with Recitation of the Holy Qur'an by Brother Ebou Jafuneh followed by English translation by Adi Kastura, who recently joined Ahmadiyyat. Public Affairs Secretary Dr. Kamaludin Ahmed gave the introduction of the event, followed by welcome by President Dr. Muhammad Abdul Khaliq, explaining the purpose of the fasting leading to the practice of greatest Jihad experiencing hunger, worshipping God, praying for humanity, and helping the poor and needy. It was followed by a ten minutes video of visit of Huzoor (aba) to USA addressing joint session of congress and senate, addressing Canadian Parliament, and British House of Commons, and meetings with Canadian Prime Minister. Huzoor's messages were conveyed through video clips depicting Islam as religion of peace, loving the humanity and helping the fellow humans. The President Minnesota showed slides explaining the activities of Minnesota Chapter involvement in community, holding of Tabligh events, helping in food packing services, cleaning the neighborhood, 9/11 blood donation, and 4th of July celebration. This was followed by the address by Imam Gondal about the importance of the month of Ramaḍān and Muslims worship God to achieve His nearness, and helping fellow human so that they are counted among the righteous.

Congressman Dean Phillips addressed the gathering emphasizing on Public service and appreciated the work of Jamā'at Ahmadiyya saying, I came back and delighted to attend this event. Senator Hoffman addressed the audience mentioning Jamā'at mission and expressing appreciation for the true services by Jamā'at and seeing as the valuable part of Minnesota community. Minnesota House representative Zack Stephenson addressed praising Jamā'at service and experiencing the importance of fasting and teachings of Islam. City Police Chief Brad Wise, County Commissioner Mike Gamache, and Rev. Pat Williamson briefly addressed the audience. A representative of congresswomen Ilhan Omar also attended the event. At the breaking of the fast guests joined, witnessed the call of prayers, Adhān, and saw Ahmadīs offering Maghrib Prayer.

After the Maghrib prayer food was served and the invited guests joined in photo session with our members. The invited guests and invited friends of Minnesota Jamā'at membership picked up literature and pamphlets. The attendance of the Iftar Dinner was around 120. It was the team efforts of Minnesota Jamā'at members which made this event successful. May Allah accept our efforts and guide us to propagate unity of God in this part of America. Amin. (Dr. Muhammad Abdul Khaliq, President Minnesota Jamā'at)

The Holy Quran—Peerless Model of Perfection

A Comparison with New Testament

Saleeq Ahmad Naik, Qādiān, India

Allah the Almighty Says,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day have I perfected your religion for you and completed my favor upon you and have chosen for you Islam as religion. [Quran 5:3]

This was one of the last verses revealed chronologically to Prophet Muhammad[sa], marking the completion of the Quran and the perfection of Islam. Islam is complete and perfect and is not thereafter susceptible to addition or abrogation. Being eternal and universal, the Islamic Law, which was made by God Almighty Himself, Who knows what is best for us under all circumstances, is resilient and adjustable to the changing conditions of time and place.

The use of word اکملت (I have perfected) regarding the Holy Quran in the afore mentioned verse shows that the doctrines and the commandments of the Holy Quran affecting the physical, moral and spiritual development of man have been embodied in the Quran in their most perfect form and the word اتممت(I have completed) shows that nothing which was needed by man has been left out.

> After this perfection and completion God Almighty ordained, as The Quran says

وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And whoso seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers. [3:86]

Islam provides wholesome guidance in all aspects of human life. The Holy Quran not only provides rational and utilitarian teachings but also a complete set of guiding principles to lead a fully satisfying life in all necessary human dimensions.

The most complete way of life is found in the religion of Islam. The word Islam means, "surrender" to the will of God. Since there is only one God and mankind is one species, the religion that God has ordained for human beings is one. So, the question that comes up is why the different religions? God in His mercy had sent messengers to convey His message, to different people, in different times. Each prophet came with the guidance and miracles that were relevant for their times, and for their people, but the message was the same: That there is only one God, and worship is for him alone. This "Islam" was the religion brought by all the prophets of God. Islam was the religion of Adam, Noah, Abraham[as], Moses[as] and Jesus[as]. As the Allah Almighty says:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ

He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, saying, 'Remain steadfast in obedience, and be not divided therein. Hard upon the idolaters is that to which thou callest them. Allah chooses for Himself whom He pleases, and guides to Himself him who turns to Him.' [42:14]

Man was to follow each prophet when he made appearance, till the advent of another prophet with a new law. Thus, the latter prophet was followed since there was new guidance relevant to that latter time. All this is evident for example, when Jesus[as] said to the Children of Israel:

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

> "And I have come confirming that which was before me of the Torah and to make lawful some of that which was forbidden unto you. I come to you with a clear sign from your Lord, so keep your duty to God and obey me." (3:50)

After the corruption of the older Scriptures, the Quran came with a twofold purpose –To confirm the true and original message of Islam, and to stand as a witness to it, by confirming the truth and rejecting the falsehood, which over time came into the older Scriptures. Muslims are required to believe in the revealed Scriptures and to make no distinction between any of them, or the Messengers who brought them, may Allah (God) exalt their station, because they all come from the One True God. Allah the Almighty says:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Say ye: 'We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.' [2:137]

Thus, we understand from these verses that the Qur'an not only encompasses the meanings and teachings of all divine books revealed before it, but also perfects and completes them. Everything which a man needs, both in terms of his spiritual and his social life, is contained and explained in the Qur'an.

The old Scriptures have not been retained in their original form, due to the human omissions and additions that have crept into them. The Quran is the only Divine Scripture, which has stood the test of times without any change, because it is the ultimate truth from God (Allah), and it is an accepted adage that the truth never fades or diminishes with the passage of time.

The Quran says:

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

"That which we have revealed to you (O Muhammad) of the Book (i.e., the Quran) is the Truth, confirming that which was (revealed) before it." [35:32]

The Truth contained in the Quran will never be compromised because Allah has taken upon Himself the responsibility of preserving it, as stated in the Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Verily we have sent the Reminder (i.e., the Quran), and we will assuredly guard it (from corruption)." [Quran 15:10]

And also:

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

"Verily, it is an honorable well-fortified book of exalted power (because it is Allah's Speech, and He has protected it from corruption). No falsehood can approach it from before or after it: it is sent down by the All-Wise, worthy of all praise." [Quran 41:42-43]

Given Below are some examples from the Quran and New Testament which amply demonstrate and establish the above-mentioned claims made by Allah almighty.

Etiquette of Men Looking at Non-Mahram (Stranger)

It is forbidden for a man to look at women who are strangers to him (i.e. who are outside the Mahram relationship). He should lower his gaze as Allah Almighty ordered him, Quran:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) I.e. purer for them. Verily, Allah is All-Aware of what they do." (Al-Nur 24:30)

Adolescent boys (and even younger ones), who can distinguish between a beautiful woman and a less beautiful one, and can appreciate women's physical attributes, should be taught to lower their gaze

The Prophet[sa] said, "It is written on the son of Adam his lot of zina (fornication/adultery), that will inevitably afflict him: The zina of the eyes is looking, the zina of the ears is hearing, the zina of the tongue is talking, the zina of the hand is assaulting, and the zina of the foot is walking; the heart desires and wishes, and the genitals affirm or deny." (Al-Bukhari and Muslim)

In fact, lowering the gaze is a good deed a Muslim is rewarded for. The Prophet[sa] said, "No Muslim whose eyesight falls inadvertently on the beauties of a woman and then lowers his gaze, but Allah will credit for him a worship he will appreciate its sweetness in his heart." (Ahmad and Al-Tabarani)

While the first inadvertent look is no sin on him, the young man should be taught not to follow it with another, as the Prophet[sa] said to Ali Ibn Abi Talib, "O Ali! Do not let the second look follow the first. The first look is allowed to you but not he second." (Al-Tirmidhi, Ahmad, Abu Dawūd)

New Testament: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. [Matthew 5:28 (KJV)]

[Whosoever looketh upon a woman to lust after her,] "He that looketh upon a woman's heel is as if he looked upon her belly: and he that looks upon her belly is as if he lay with her." And yet, it was Rabban Gamaliel's custom to look upon women. And in the other Talmud; "He that looks upon the little finger of a woman, is as if he looked upon her privy parts." And yet "Rabh Gidal and R. Jochanan were wont to sit at the place of dipping, where the women were washed; and when they were admonished by some of the danger of lasciviousness, R. Jochanan answered, 'I am of the seed of Joseph, over whom an evil affection could not rule.'" (A Commentary on the New Testament From the Talmud and Hebraica by John)

Analyses: when we analyze the both teachings of the Quran and New Testament, we came to know that Islam totally prohibits gazing at non-Mahram whether lustfully or non-lustfully but in Christianity it is allowed to look without lust. Islam not only exhorts its follower to save himself from evil but it admonishes him to avoid all such occasions where there is possibility of indulging in evil.

Alcohol

Quran:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

"They ask you (O Muhammad) concerning alcoholic drink and

gambling. Say: In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit" [al-Baqarah 2:219]

> The harmful and evil effects of alcohol are well known to all people, to knowledgeable and ignorant alike. Among the harmful effects of alcohol is that which was mentioned by Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُم مُّنتَهُونَ

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansaab (stone altars for sacrifices to idols, jinn, etc.), and Al-Azlaam (arrows for seeking luck or decision) are an abomination of Satan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Satan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinders you from the remembrance of Allah and from As-Salah (the prayer). So, will you not then abstain?" [al-Mā'idah 5:90-91]

New Testament: Wine is a mocker, Strong drink is a brawler, And whoever is led astray by it is not wise. [Proverbs 20:1 (NKJV)]

Analyses: In these two verses of the Quran mentioned above, Allah emphatically forbids alcohol, when He mentions it in conjunction with Al-Ansāb (stone altars for sacrifices to idols, jinn, etc.), and Al-Azlām (arrows for seeking luck or decision), which were symbols of shirk that were widespread in the Arabian peninsula before Islam, and He describes it as being the Satan's handiwork, which is to induce immorality and enjoin evil. And Allah commands us to avoid it and describes it as the means that leads to success. And He describes its spiritual harm as hindering man from carrying out the obligations and duties enjoined by sharia, namely remembrance of Allah (Dhikr) and prayer.

Alcohol leads to many harmful things and deserves to be called "the mother of all evils" – as it was described by our Prophet[sa], who said: "Alcohol is the mother of all evils."

A hadeeth quoted by al-Albani in al-Silsilah al-Sahihah, 1854. And the Messenger of Allah said:

"Alcohol is the mother of all evils, the greatest of major sins. Whoever drinks it may end up committing incest with his mother, his maternal aunt and his paternal aunt."

Some Christians argue that it is possible to drink in moderation and exercise self-control in order to prevent oneself from getting intoxicated. Investigations reveal that most alcoholics started off as 'social drinkers.' Suppose a 'social drinker' loses self-control just once. In a state of intoxication, he or she might commit a terrible crime, with life changing consequences. The scores of deaths and injuries due to accident involving drunk drivers bring untold grief to thousands of families every year.

The simple fact is that every alcoholic starts as a moderate consumer of alcohol. He may or may not have a genetic predisposition, but the reality is that if he had never tasted alcohol his vulnerability would not have been exposed.

Thus, we can simply understand that how the slight alteration in the commandment of Allah leads one to destruction and undoubtedly experience says that this permission of taking little or regulated drink has ruined thousands of people and will continue to harm till this notion is not changed according to the perfect injunction and rule of the Holy Quran.

Patience

Quran:

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

Again, he should have been of those who believe and exhort one another to perseverance and exhort one another to mercy. [90:18]

New Testament: Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil. (Psalm 37:8)

Analyses: According to new Testament anger tends only to evil and it's enough to avoid it but the Qur'anic verses points out that abstaining from anger is not enough .Good ideals and right principals combined with continuous and sustained adherence to the path of moral rectitude and the teaching of virtues to others ,are equally essential for the attainment of the high aim mentioned in the previous verses of this chapter .

This brief analyses and exegesis reveals very clearly that despite the fact that bible was divinely revealed but due to human interruptions and interferences it is deprived of perfection and pristineness which it is supposed to contain as a divine guide to humanity.

Divorce

Quran:

يا أَيُّهَا النَّبِيُّ إِذا طَلَّقْتُمُ النِّساءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَ أَحْصُوا الْعِدَّةَ وَ اتَّقُوا اللَّهَ رَبَّكُمْ لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَ لا يَخْرُجْنَ إِلاَّ أَنْ يَأْتِينَ بِفاحِشَةٍ مُبَيِّنَةٍ وَ تِلْكَ حُدُودُ اللَّهِ وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذلِكَ أَمْراً

O Prophet! When you divorce women, divorce them for the prescribed period, and reckon the period; and fear Allah. Turn them not out of their houses, nor should they **themselves** leave unless they commit an act which is manifestly foul. And these are the limits **set** by Allah; and whoso transgresses the limits of Allah, he indeed wrongs his own soul. Thou knowest not; it may be that thereafter Allah will bring

something new to pass. [65:2]

New testament: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery" (Matthew 5:32).

Analysis: The Holy Quran claims that Islam is a religion of nature, in keeping with human psychology and needs (3:84 & 30:31). Christianity, on the other hand, had preached a counter intuitive absolute prohibition against divorce, which is now being gradually rectified, in one country after another.

The Gospel also says, "No one should put away his wife, saving for the cause of fornication", but the Holy Quran allows divorce for a number of other reasons also. For instance, if man and wife become mutual enemies, and one fears the other for his or her life, or if the woman has been guilty of actions that lead to fornication without having actually committed it, or if she suffers from some fatal disease which the husband is in danger of contracting, and in other such cases, the Holy Quran does allow the husband to divorce his wife.

Oath

Quran:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَـٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

Allah will not call you to account for **such of** your oaths as are vain, but He will call you to account for the oaths which you take in earnest. The expiation for this is the feeding of ten poor persons with **such** average **food** as you feed your families with, or the clothing of them or the freeing of a neck. But whoso finds not **the means** shall fast for three days. That is the expiation of your oaths when you have sworn **them.** And do keep your oaths. Thus, does Allah explain to you His Signs that you may be grateful? [5:90]

New Testament: "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfill to the Lord the vows you have made.' But I tell you, do not swear an oath at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one. Mathew 33-36)

Analysis: Gospel in no circumstances allows one to take an oath whereas Quran forbids only absurd and frivolous oaths .Because in some cases swearing an oath proves a great source for judgment and Allah the most Wise doesn't let any of his sources vain because it is contrary to his wisdom. Then it is natural that if a person doesn't bear witness in any of his controversial matters himself then it demands the witness of God almighty and swearing an oath in the name of Allah is in fact bearing witness to Allah.

Recompense

Quran:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

And the recompense of an injury is an injury the like thereof; but whoso forgives, and **his act** brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers. [42:41]

New testament: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. **http://biblehub.com/matthew/5-40.htm** And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. (Mathew 38-42)

Analysis: The real object underlying the awarding of punishment to guilty person is his moral reformation if forgiveness is calculated to do him some moral good, he should be forgiven, he should be punished, if punishment is likely to lead to his reformation. But punishment should in no case be disproportionate to the offence committed. This is what Quran sets forth regarding penal matters. Whereas Gospel exhorts turning of left cheek when the right is smitten.

This sounds very attractive so long as it is not put into practice. But if an attempt is made to act upon it, it is soon discovered to be entirely unpractical.

Thus, the Holy Quran itself bears the testimony of its uniqueness and distinctiveness by presenting its perfect and peerless teachings.it is the responsibility of the people to avoid childhood indoctrination of subscribing to the imperfect scriptures which cant lead them to acquire the true purpose of their life and satiate their thirst of living a successful spiritual life.

May Allah guide us all and enable us to apprehend and perceive the pristineness and uniqueness of this Noble Quran. Amen.

اپنے علم اور معرفت کی ترقی کے لئے
ہفت روزہ الفضل انٹرنیشنل لندن خریدیں اور پڑھیں

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Nikāḥ—Marriage

Translated from Fiqh Aḥmadiyya by Dr. Lutf Rehman. Edited by Dr. Wajeeh Bajwa/Syed Sajid Ahmad

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Definition of Nikāḥ

Article 1

Nikāḥ is a legal contract between a man and a woman according to the regulations provided by Almighty God which brings the carnal passions within the bound set by Him. It makes the sexual contact between the two parties legitimate and validates the lineage of the progeny.

Explanation: In the terminology of Sharī'ah, Nikāḥ is a contract and its purpose is to produce legitimate progeny. The scholars of jurisprudence have defined Nikāḥ as follows:

اَلنِّكَاحُ فِي الشَّرْحِ عَقْدٌ مَدْنِيٌّ لَفْظِيٌّ اَوْخَطِيٌّ بَيْنَ رَجُلٍ وَامْرَاةٍ بَالِغَيْنِ رَاشِدَيْنِ يَحْفَظَانِ بِهِ عَلَيْهِمَا عِفَافَهُمَا وَصَلَاحَهُمَا ثُمَّ يَنْشَآنِ مِنْهُ اُسْرَةً ۔ (الاسرةُ فی الشرع الاسلامی صفحه 78 مرتّبه عمر فروخ بیروت لبنان)

Nikāḥ is a social contract between a sane adult man and a sane adult woman either written or verbal. The purpose of this agreement is chastity and establishing a family.

Since Islām is a Faith in line with the principals of nature, it does not ignore or negate the natural desires and dislikes a life of isolation without sexual contact. The Holy Prophet (may peace and blessings of Allah be upon him) said, "We are not required to live a life of solitude and withdrawal from this world."[i]

Another famous quote is, "There is no instruction in Islām to live a life of isolation and withdrawal from this world."[ii]

Ḥaḍrat Anas (may Allah be pleased with him) narrates that once the companions desired that they would offer Salāt, keep fasts, and would not marry for their entire lives. When the Holy Prophet (may peace and blessings of Allah be upon him) heard about this, he was not happy. He said, "Do these people not know that I offer Salāt, keep fasts, and I have married too."

In this context the Holy Prophet (may peace and blessings of Allah be upon him) said, "Nikāḥ is my practice. Anyone who abandons my practice is not of me."

The words of this portion of the Ḥadīth are,

1) اَتَزَوَّجُ النِّسَآءَ فَمَنْ رَغِبَ عَنْ سُنَّتِیْ فَلَیْسَ مِنِّیْ[iii]
2) اَلنِّكَاحُ مِنْ سُنَّتِیْ فَمَنْ لَمْ یَعْمَلْ بِسُنَّتِی فَلَیْسَ مِنِّیْ[iv]

The Holy Prophet (may peace and blessings of Allah be upon him) also said, [v]

مَنِ اسْتَطَاعَ مِنْكُمُ الْبَآئَةَ فَلْیَتَزَوَّجْ فَاِنَّهٗ اَغَضُّ لِلْبَصَرِ

He, who has the ability to be married, should marry, as this is the best way to guard your gaze and remain chaste.

The word used in this narration is فَلْیَتَزَوَّجْ, which expresses stress meaning it is "Wājib."

The Holy Qur'ān says,[vi]

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِی الْیَتٰمٰی فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰی وَثُلٰثَ وَرُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَیْمَانُكُمْ ؕ ذٰلِكَ اَدْنٰۤی اَلَّا تَعُوْلُوْا ۚ (النساء :4)

And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two or three or four; and if you fear you will not deal justly, then marry only one or what your right hand possess. That is the least for you to avoid injustice.

In this verse the word فَانْكِحُوْا clearly shows that Nikāḥ is Wājib.

The Purpose of Nikāḥ

Article 2

The purpose of Nikāḥ is preservation of human race, protection of honor, chastity, and a peaceful and satisfied family life.

Explanation: In the Holy Qur'ān, a married man and woman have been called "Muḥṣin" and "Muḥṣina."[vii] It means, "to be confined within a fortress" and points to the purpose of marriage which is to protect a man and a woman from satanic instigations and provocations of carnal passions. A pure, honorable, and righteous living is an important element of Nikāḥ.

Nikāḥ also provides basis of continuity of human race, legitimacy of lineage, and a robust family life.

Eligibility for Nikāḥ

Article 3

Every sane and adult Aḥmadī is eligible for Nikāḥ.

Explanation: Since Nikāḥ

[i] Masnad Ahmad Ibn Hanbal, Vol. 6, page 226

[ii] These words are not found in any book of Aḥadīth. In Abū Dāwūd the following words are mentioned, لَا رَهْبَانِيَّةَ فِي الْإِسْلَامِ. The word صیرورہ means, no Nikāḥ. Abū Dāwūd, Kitāb al-Manasik

[iii] Bukhārī, Kitāb al-Nikāḥ

[iv] Ibn Mājah, Kitāb al-Nikāḥ

[v] Abū Dāwūd, Kitāb al-Nikāḥ

[vi] Holy Qur'ān, Al-Nisā, Verse 4

[vii] Holy Qur'ān, Al-Nisā, verse 25

imposes rights and obligations on both parties and is legally and morally binding, it is necessary to have two basic elements of sanity and adulthood in this contract. Therefore, an insane and a minor cannot consent to their own Nikāḥ, although their guardian can do so. In these circumstances, the guardian will be responsible for providing daily living expenses as well as the "Mahr" (in Arabic: مَهر - dower money).

Question: If a guardian consents for the Nikāḥ of a minor boy or girl, can he also be empowered to give or obtain divorce?

Answer: The Promised Messiah (may peace be upon him) said, "Yes, he may do so."[viii]

Adulthood

Article 4

For the purposes of Nikāḥ, the natural age of adulthood will be considered sufficient for the man and the woman. Rules can be formulated in this regard keeping in mind the time and place.

Explanation: The age of adulthood according to the principals of Sharī'ah is the natural age, which is the body function of issuing of semen for men and start of menstrual cycle for women. This age can vary according to the family circumstances, nourishment, health status, and climate.

If it is necessary for legal uniformity, this age can be fixed in number of years too. For example, the age for marriage for boys could be set at 18 and for girls at 16. For financial matters, the age of adulthood could be set at 18 for boys and girls. There is no restriction in Sharī'ah.

[viii] Al-Badr, July 25, 1907. Fatāwā Masīḥ Mau'ūd Page 146

Consent

Article 5

A sane adult man will give his own consent. For a sane adult woman, in addition to her consent, the consent of her guardian will also be necessary.

Explanation: As all the responsibilities and obligations regarding the matters associated with Nikāḥ fall upon the man, such as payment of dower money, provision of sustenance for the wife, and children, therefore, these are not the responsibility of a guardian; the consent of man is sufficient and acceptable.

If man is a minor or mentally deficient or insane, then the consent of the guardian will be necessary. The guardian will also be responsible for the financial obligations that arise because of the Nikāḥ.

In addition to the consent of the woman, her guardian's consent is also required. The detailed discussion on this matter can be found in next few pages.

Equality of Status

Article 6

It is better for man to be equal in status to the woman in Nikāḥ.

Explanation: Equality means similarity in the matters of Faith and social status. Many scholars of jurisprudence have accepted the importance of this similarity in some areas. The purpose of marrying in equals is to provide a basis of peaceful family life.

In addition, if family, profession, education, age, and health are also considered, it would be better for the society. However, if a man and woman and her guardian ignore this type of equality, the Nikāḥ will still be valid according to Sharī'ah. There will be no basis for annulling this Nikāḥ.

Among all these considerations, faith is the most important. The Holy Prophet (may peace and blessings of Allah be upon him) said,[ix]

تُنْكَحُ الْمَرْأَةُ لِاَرْبَعٍ لِمَا لِهَا وَلِحَسْبِهَا وَلِجَمَا لِهَا وَلِدِيْنِهَا فَاظْفُرْ بِذَاتِ الدِّيْنِ تَرِبَتْ يَدَاكَ

Following four elements are commonly taken into consideration while marrying a woman, her family, ancestry, beauty, and character. You should prefer her character and faith.

For these reasons and to avoid social, cultural, and generational issues Jamā'at Aḥmadiyya does not allow Aḥmadī women to marry non-Aḥmadī men. Such marriage does not satisfy the criteria of equality. Nevertheless, if such a marriage occurs in contradiction to the system of Jamā'at, it would be considered valid. The children of this marriage will be legitimate, and they will be rightful heirs of inheritance and will have all the legal rights.

Occurrence of Nikāḥ

Article 7

Nikāḥ occurs as a result of a proposal and its acceptance by both parties and its public announcement in the usual and acceptable manner. This should happen in a ceremony and it should be publicly announced.

Explanation: Proposal is made by one party and accepted by the other.

Generally, the proposal is made by the woman and accepted by the man, although it is not necessary. The proposal can be made by any party and the other can accept it.

In some circumstances, when the same person is representing both the man and the woman, he can propose and accept all by himself.

There is no set statement for

[ix] Bukhārī, Kitāb al-Nikāḥ

proposing or accepting. The words may be different, but their meaning should be clear and unambiguous. They should clearly express acceptance and should not be interpreted in any other way. In addition to verbal acceptance, a written statement will be even better and more authentic.

If one of the parties is deaf or non-verbal, the acceptance can be indicated by a clear and unambiguous gesture or motion [or in writing].

Proposal and Acceptance in the ceremony: Proposal and acceptance can be made in person or through a representative. It is not necessary for the woman to do so personally and appear in the gathering. She can do it through her representative and this is more acceptable practice in the present day.

If man is not present in the gathering, his representative can present or accept the proposal of Nikāḥ on his behalf. Any party which is not present at the Nikāḥ has to present an authentic written or verbal acceptance and should have reliable and proper representation.

It is necessary to announce the Nikāh properly. It should be done in a way that people should gain knowledge of it. The Holy Prophet (may peace and blessings of Allah be upon him) said that announce the Nikāh even by beating a drum. The words of the Ḥadīth are as follows:[x]

اَعْلِنُوْا هٰذَا النِّكَاحَ وَاجْعَلُوْهُ فِي الْمَسَاجِدِ وَاضْرِبُوْا عَلَيْهِ بِالدُّفِّ

Announce the Nikāḥ. Do it in the mosque and make it public by beating a drum.

In the present day, this can be done by advertising in the newspapers.

Secret Nikāḥ[xi] even when witnesses are present is disliked. About the secret Nikāḥ the Holy Prophet (may peace and blessings of Allah be upon him) said,[xii]

لَا نِكَاحَ اِلَّا بِبَيِّنَةٍ۔ لَا نِكَاحَ اِلَّا بِشَهُوْدِ اَلْبَغَايَا اللَّاتِي يَنْكِحْنَ اَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ

Without public knowledge and without witnesses a Nikāḥ is not valid. Woman is of loose character who establishes her own Nikāḥ without keeping in mind the principal of public knowledge.

If the secrecy in Nikāḥ is for nefarious reasons such as keeping it from the first wife to trample her rights, then the court can declare such Nikāḥ invalid. It is apparent from an incidence at the time of Ḥaḍrat ‘Umar (may Allah be pleased with him) narrated by Ḥaḍrat Imām Malik as follows:[xiii]

عَنْ اَبِي الزُّبَيْرِ الْمَكِّيِّ اَنَّ عُمَرَبْنَ الْخَطَّابِ اُتِي بِنِكَاحٍ لَمْ يُشْهَدْعَلَيْهِ اِلَّا رَجُلٌ وَامْرَاَةٌ فَقَالَ هٰذَا نِكَاحُ السِّرِّوَلَا اُجِيْزُهُ وَلَوْ كُنْتُ تَقَدَّمْتُ فِيْهِ لَرَجَمْتُ

Abi Zubair Makki relates that a matter of Nikāḥ between a man and a woman was presented before Ḥaḍrat ‘Umar (may Allah be pleased with him). Only witnesses were one man and one woman and it was not announced in a gathering. Ḥaḍrat ‘Umar (may Allah be pleased with him) said that it is a secret Nikāḥ and I do not consider it valid. If I had enacted such regulation before this Nikāḥ then I would have punished these two severely.

Validity of Nikāḥ and its Requirements

Article 8

There are three fundamental requirements for a valid Nikāḥ:

The woman should not have any prohibitions;

The woman and her guardian both should agree to the Nikāḥ; and

There should be at least two witnesses for the Nikāḥ contract.

Explanation:

Prohibitions for Nikāḥ:

There should be no condition in a woman which creates a prohibition in Nikāḥ with that particular man. Those women who cannot be taken into Nikāḥ are called “Muharramat” (prohibited). There are two categories.

Permanently Prohibited Women: These are the women with whom Nikāḥ is prohibited under any circumstances and at all times.

Temporarily Prohibited Women: These are women who cannot be taken into Nikāḥ due to some legal or Sharī‘ah hindrance. Once this hindrance is removed, they are eligible for Nikāḥ.

The Holy Qur’ān mentions the prohibited women of both types in Surah al-Nisa, verse 24 and 25.

حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ وَبَنٰتُكُمْ وَاَخَوٰتُكُمْ وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْاَخِ وَبَنٰتُ الْاُخْتِ وَاُمَّهٰتُكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَاُمَّهٰتُ نِسَآىِٕكُمْ وَرَبَآىِٕبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآىِٕكُمُ الّٰتِيْ دَخَلْتُمْ بِهِنَّ ز فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ز وَحَلَآىِٕلُ اَبْنَآىِٕكُمُ الَّذِيْنَ مِنْ اَصْلَابِكُمْ ۙ وَاَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ ط اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝ وَّالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ ۚ كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَاُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ط فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً ط وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ بَعْدِ الْفَرِيْضَةِ ط اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝

Forbidden to you are your mothers, and your daughters, and your sisters, and your father’s sisters, and your mother’s sisters and brother’s daughters, and your foster mothers that have given you suck, and your foster sisters, and the mothers of your wives, and your step daughters, who are your wards by your wives unto whom you have gone in – but if you have not gone unto them, there shall be no sin

[x] Tirmidhī, Kitāb al-Nikāḥ

[xi] Where an effort is made to conceal it and announcement is prevented.

[xii] Tirmidhī, Kitāb al-Nikāḥ

[xiii] Mu’atta Imam Malik

upon you – and the wives of your sons that are from your loins; and it is forbidden to you to have two sisters together in marriage, except what has already passed; surely, Allāh is Most Forgiving, Merciful.

And forbidden to you are married women, except such as your right hands possess. Allāh has enjoined this upon you. And allowed to you are those beyond that, that you seek them by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there shall be no sin for you in anything you mutually agreed upon, after the fixing of the dower. Surely Allāh is all knowing, wise.

Permanently Prohibited Women

Those women who are considered the mother of the man such as mother, maternal and paternal grandmothers are prohibited. This is clearly mentioned in the above verse. This is not limited to just the real mother. The word used in the Holy Qur'ān is plural and includes all mothers from the mother's side as well as the father's side such as grandmothers, and great grandmothers from both sides.

Those women who come from the man such as daughters and granddaughters are also prohibited. Again, this comes directly from the above verse of the Holy Qur'ān:

حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ

Prohibited for you are your mothers and your daughters.

Paternal and maternal granddaughters also fall in the meaning of daughter. In Ḥadīth, the word "Bint" is used for this.

Those women who are the daughters of the father or mother are also prohibited. This would include sisters and nieces (daughters of brothers or sisters and their daughters). The sisters include all types of sisters whether real or step sisters from the father's side or mother's side. Daughters of the sisters are also prohibited.

The sisters of father and mother are prohibited but their daughters (first cousins) are not. The prohibition of the sisters of mother and father comes directly from the above verse. The sisters of the grandfather and grandmother are also included in this prohibition.

It is permitted to marry with the first cousin (daughters of maternal and paternal aunts). This explanation is accepted across the spectrum of different scholars of jurisprudence.

A woman in the Nikāḥ of the father is permanently prohibited. This is proven from the Holy Qur'ān[xiv] حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ Do not marry those women who were in the Nikāḥ of your fathers. This includes the grandfather both on maternal side or paternal side. This prohibition applies even when no conjugal relations existed.

The mother of the wife and her grandmothers are all permanently prohibited. This also comes directly from the above verse of the Holy Qur'ān.

Some scholars differ in the explanation of this prohibition. According to them, Nikāḥ with a woman where no conjugal relations were established with her, then her mother cannot be included in the prohibitions. Their argument is based on the following verse of the Holy Qur'ān:[xv]

وَاُمَّهٰتُ نِسَآئِكُمْ وَاُمَّهٰتُ نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِيْ دَخَلْتُمْ بِهِنَّ دَخَلْتُمْ بِهِنَّ

They believe that in this verse conjugal relations are mentioned for both types of women and in their absence, there is no prohibition of the mother of the wife.

Majority of the scholars on the other hand, including Jamā'at Aḥmadiyya, believe that mere Nikāḥ with a woman makes her mother prohibited. It is not necessary to have conjugal relations with the wife. This argument is supported by the following narration:[xvi]

عَنْ عَمْرِ وبْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَيُّمَارَجُلٍ نَكَحَ اِمْرَاَةً فَدَبِهَا اَوْلَمْ يَدْ فَلَا تَحِلُّ لَهٗ اُمُّهَا۔

If a person does Nikāḥ with a woman, her mother is now included in the prohibitions, regardless of his conjugal relations with his wife.

Another narration by Ḥaḍrat Zaid Ibn Thabit also supports this viewpoint. [xvii]

سُئِلَ زَيْدُ بْنِ ثَابِتٍ عَنْ رَجُلٍ تَزَوَّجَ اِمْرَاَةً ثُمَّ فَارَقَهَا قَبْلَ اَنْ يُصِيْبَهَا هَلْ تَحِلُّ لَهٗ اُمَّهَا فَقَالَ زَيْدُ بْنِ ثَابِتٍ لَا الْاُمُّ مُبْهَمَةٌ لَيْسَ فِيْهَا شَرْطٌ وَاِنَّمَا الشَّرْطُ فِى الرَّبَائِبِ

It was enquired from Ḥaḍrat Zaid Ibn Thabit that if a person marries a woman then divorces her before becoming intimate with her, can he then marry her mother? Ḥaḍrat Zaid answered as follows: "The word used in the Holy Qur'ān is general and does not specify only the mothers of your wives with whom you have been intimate. Therefore, it is not necessary to be intimate with your wife for her mother to be included in the prohibitions. Only Nikāḥ is sufficient for this prohibition." On the other hand, the daughter of the wife from her first husband is included in the prohibition only if there were conjugal relations with the wife. If she was divorced before the conjugal relations, then her daughter from the first husband is not included in the prohibitions.

The daughter of the son and grandson is included in permanent

[xiv] Holy Qur'ān, Al-Nisa Verse 23
[xv] Holy Qur'ān, Al-Nisa Verse 24
[xvi] Bidāyat-ul-Mujtahid. Kitāb al-Nikāḥ
[xvii] Mu'atta Imam Malik Kitāb al-Nikāḥ

prohibition according to the above verse of the Holy Qur'ān. It is said, وَحَلَآئِلُ اَبْنَآئِكُمُ الَّذِيْنَ مِنْ اَصْلَابِكُمْ. The wives of your biological sons are forbidden for you. The wives of the grandsons are also included in this prohibition. Conjugal relations are not necessary for this prohibition. Mere Nikāḥ is sufficient.

From the above verse it is clear that the wife of the adopted son is not included in this prohibition. Allāh says in the Holy Qur'ān,[xviii]

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا

When Zaid was finished with that woman (and divorced her), We joined her in marriage to you so that there may be no hindrance for the believers in the matter of the wives of their adopted sons, when they are finished with them. And Allāh's decree must be fulfilled.

The daughter of the wife from her previous husband is also included in permanent prohibition. This is also mentioned in the Holy Qur'ān,

وَرَبَآئِبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِيْ دَخَلْتُمْ بِهِنَّ

"Your step daughters which are from the wife with whom you have been intimate, and they are raised in your home are forbidden for you."

There is no disagreement on this matter that for this prohibition, conjugal relations are a necessary condition. If divorce occurs before intimacy, then her daughter is not included in this prohibition. Some scholars have raised the requirement of upbringing of that daughter in the home of the husband, but majority believe that the daughter of the wife with whom you have been intimate is included in this prohibition regardless of where she was raised.

Aḥmadiyya view is in line with the majority. It is not necessary for the daughter to be raised in your house for this prohibition. She is included in the prohibition once you are intimate with your wife.

The relations established as a result of common breast feeding are included in permanent prohibitions. Foster mother is the one who breastfed you but was not your original mother. She will be included in this prohibition. Any other girls who were breastfed by the same woman will be your foster sisters and will be included in this permanent prohibition. This prohibition also includes foster mother, foster sister, foster granddaughter, foster daughter, foster maternal, and paternal aunts and so on. This prohibition only includes those who shared the breast feeding. The brothers or sisters of the foster child are not included in this prohibition. This instruction comes directly from the following verse of the Holy Qur'ān,[xix]

وَاُمَّهٰتُكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ

"Your foster mothers who breast fed you are forbidden for you as well as your foster sisters."

This prohibition does not apply if the breast feeding was just once or twice. The Holy Prophet (may peace and blessings of Allah be upon him) said,[xx]

لَا تُحَرِّمُ الْمَصَّةُ وَلَا الْمَصَّتَانِ اَوِ الرَّضْعَةُ وَالرَّضْعَتَانِ

"This prohibition does not apply if breast feeding was just once or twice or only a small amount of milk was fed."

On average child feeds five times a day. According to another Ḥadīth the prohibition applies only if the child was fed at least five times to full satisfaction. Anything less will not count. The Ḥadīth is as follows:[xxi]

قَالَتْ عَائِشَةُ اُنْزِلَ فِي الْقُرْاٰنِ عَشْرُ رَضْعَاتٍ مَعْلُوْمَاتٍ فَنُسِخَ مِنْ ذٰلِكَ خَمْسًا وَ صَارَاِلٰى خَمْسِ رَضْعَاتٍ مَعْلُوْمَاتٍ۔

"Initially the prohibition applied after ten feeds. This was then cancelled and the new rule of five feeds was established."

Most scholars also agree that this feeding should be in the first two years of life for the prohibition to be effective. This is the view of Imām Malik, Imām Abū Ḥanīfah and Imām Shafiʿī. This is based upon a Ḥadīth.[xxii]

اِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ

Meaning that the breast feeding counts only in the period when most of a child's feed is mother's milk.

Another narration is as follows,[xxiii]

لَا يَحْرُمُ مِنَ الرَّضَاعِ اِلَّا مَا فَتَقَ الْاَ مَعَاءَ فِي الثَّدْيِ وَكَانَ قَبْلَ الْفِطَامِ

This prohibition is established only if the child is breastfed to satisfaction before his weaning.

Addressing this matter, the writer of the book, Hidayat al Mujtahid, Ibn Rushd writes,

اَتَّفَقُوْا عَلٰى اَنَّ الرَّضَاعَ يَحْرُمُ فِي الْحَوْلَيْنِ وَاخْتُلِفَ فِيْ رِضَاعِ الْكَبِيْرِ فَقَالَ مَالِكٌ وَاَبُوْحَنِيْفَةَ وَالشَّافِعِيْ وَكَاَنَّهُ الْفُتَهَاءِ لَا يَحْرُمُ رِضَاعُ الْكَبِيْرِ

The scholars agree that if the child is breastfed in the first two years of his life, only then this prohibition will be established. In the matter of an older child this prohibition will not apply. Imām Malik, Imām Abū Ḥanīfah, and Imām Shafiʿī have the same view.

In the light of clear arguments of the scholars, Aḥmadiyya Jurisprudence hold the view that if a child is breastfed at least five times before the age of two, only then the prohibition will be established.

[xviii] Holy Qur'ān, Al-Ahzab, Verse 38

[xix] Holy Qur'ān, Surah al-Nisa, Verse 24

[xx] Ibn Mājah

[xxi] Tirmidhī, Abwab al-Raza

[xxii] Abū Dāwūd

[xxiii] Tirmidhī, Abwāb al-Raḍa'

1) The Nikāḥ of the foster child cannot be valid with the children of the foster mother as well as with any of the relations of her husband and herself.

The prohibition of foster relations other than the children of the foster mother is based upon Ḥadīth. Ḥaḍrat Ibn ‘Abbās relates that the Holy Prophet (may peace and blessings of Allah be upon him) said,[xxiv]

يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ

The prohibition applies to the foster child for all the relation which are prohibited otherwise.

Ḥaḍrat A’isha relates that Aflah brother of Abū al-Qais came and asked permission to come in after the verse of Ḥijāb had been revealed. I did not allow him in. Later I enquired from the Prophet (may peace and blessings of Allah be upon him) about this matter. He said, he was your uncle since he was brother of your foster father, Abū al-Qais. Therefore, you should permit him to come in. I replied, “O Prophet of God, I was breastfed by a woman not a man.” He replied, “No. He is your uncle and can come to see you.”[xxv]

If a man and woman separated after accusing each other of adultery, they cannot be married again forever. Some scholars differ and consider it only a temporary prohibition.[xxvi]

Temporarily Prohibited Women

The women with whom Nikāḥ is prohibited due to some temporary hindrance, and once hindrance is removed, they can be accepted in Nikāḥ are called temporarily prohibited women. These are following:

To have two sisters in Nikāḥ at the same time.

It is a clear prohibition to have two sisters in Nikāḥ at the same time according to the following verse of the Holy Qur’ān,[xxvii]

وَاَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ

It is forbidden for you to have two sisters in marriage at the same time

If two sisters are taken into marriage at the same time, both of these Nikāḥ will be invalid. If they are one after the other, then the second Nikāḥ will be invalid. Even during ‘Idda, Nikāḥ with the sister of the wife is not valid. If Nikāḥ occurs with the sister of the wife in error, it will be invalid and must be annulled.

Two women who are related to each as aunt and niece cannot be in the Nikāḥ of the same man. The basis of this prohibition is in Ḥadīth. The Holy Prophet (may peace and blessings of Allah be upon him) said that no man should combine a woman in Nikāḥ with her maternal or paternal aunt. The Ḥadīth is as follows:[xxviii]

نَهٰى اَنْ تُزَوَّجَ الْمَرْأَةُ عَلٰى عَمَّتِهَا اَوْعَلٰى خَالَتِهَا

It is apparent from the narration of Ḥaḍrat Ibn ‘Abbās that the reason behind this prohibition is conflict in close relations. The Holy Prophet (may peace and blessings of Allah be upon him) said,[xxix]

فَاِنَّكُمْ اِذَا فَعَلْتُم ذٰلِکَ فقَدْ قَطَعْتُمْ اَرْحَامَكُمْ

If you had an aunt and her niece together in Nikāḥ, you will be guilty of the sin of transgression in close relations.

It is obvious that the purpose is to prevent conflict in close relations and promote love and peace.

A woman who is already in the Nikāḥ of someone else is prohibited as long as she has a valid Nikāḥ. This is based upon the instruction of the Holy Qur’ān, وَالْمُحْصَنٰتُ مِنَ النِّسَآءِ meaning those women who are already in the Nikāḥ of someone are forbidden for you.

Based upon this clear instruction Nikāḥ with a woman who is already in the Nikāḥ of someone else is prohibited. If such Nikāḥ occurs in error and the parties engage in conjugal relations, separation will be essential upon gaining knowledge. All matters related with the Nikāḥ such as dower money and lineage will be dealt with as “Fāsid” (corrupt).

In the presence of four wives, a fifth Nikāḥ is not permitted. This prohibition is based upon the following instruction of the Holy Qur’ān,[xxx]

فَانْكِحُوْا مَاطَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً

You can marry women of your choice, two, three, or four. If you fear that, you will not deal with them with equity then marry only one.

This prohibition is derived from this verse of the Holy Qur’ān and is supported by Ḥadīth. It is narrated that Ghailan Ibn Salama accepted Islām. At that time, he had ten wives and all of them also accepted Islām. The Holy Prophet (may peace and blessings of Allah be upon him) instructed him to keep four wives and separate from the others.[xxxi]

It is based upon the Holy Qur’ān and Ḥadīth that in the presence of four wives, a fifth Nikāḥ is not permitted.

It is forbidden to do Nikāḥ with a woman who is in the period of ‘Idda. This ‘Idda may be following a divorce or after the death of the husband. Its duration may be based upon her menstrual cycles,

[xxiv] Ibn Mājah Kitāb al-Nikāḥ
[xxv] Abū Dāwūd, Kitāb al-Nikāḥ
[xxvi] Nail al-Autar

[xxvii] Holy Qur’ān, Al-Nisa, Verse 24
[xxviii] Tirmidhī, Kitāb al-Nikāḥ
[xxix] Tibrani

[xxx] Holy Qur’ān, Al-Nisa, Verse 4
[xxxi] Tirmidhī, Kitāb al-Nikāḥ

pregnancy, or months. Nikāḥ with such a woman is not permitted under any circumstances during this period. It is said in the Holy Qur'ān,[xxxii]

وَلَا تَعْزِمُوْا عُقْدَةَ النِّكَاحِ حَتّٰى يَبْلُغَ الْكِتٰبُ اَجَلَهٗ

Until the requirement of 'Idda is completed, do not make a firm intention of Nikāḥ.

It is not permitted to do Nikāḥ with a polytheist woman. The women of the people of the Book may be accepted in Nikāḥ. This prohibition is based upon the clear instruction of the Holy Qur'ān,[xxxiii]

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ؕ وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ؕ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ

Do not marry the polytheist women until they accept your Faith. A believer slave woman is better than a polytheist woman even as you may like her. And do not marry believing women with the polytheist men. A believing male slave is better than a free polytheist man even as you like him.

Nikāḥ with a polytheist woman falls under Fāsid for the matters of the children. Such Nikāḥ is invalid and unacceptable. If the polytheist woman converts to Islām, then a new Nikāḥ will be necessary.

A woman who received "Final Divorce" (Ṭalāq Battah) cannot marry her husband who had given her the final divorce.

A woman and man who have been divorced according to the prescribed method at three separate occasions with the appropriate period between them, cannot marry each other again. It is possible only if that woman marries another man, lives with him, and for some reason they also divorce, then this woman can marry her previous husband again if they agree. This would satisfy the prerequisite of a second Nikāḥ mentioned in the Holy Qur'ān,[xxxiv] and she will be eligible to marry her previous husband who had given her the final divorce.

Consent of the Woman and Her Guardian

The second condition for a valid Nikāḥ is that the woman and her guardian, both should agree for the Nikāḥ.

Explanation: It is necessary for a valid Nikāḥ that the woman should be agreeable to the Nikāḥ as well as her guardian. Just a woman's consent is not sufficient for the Nikāḥ and only the consent of the guardian is not enough either.

If the girl is a minor, her consent is suspended until she is an adult. After adulthood she can either reject or accept this Nikāḥ which was done while she was a minor.

According to Fiqh Aḥmadiyya, consent of her guardian is a requirement for a valid Nikāḥ regardless of whether the girl is a minor or adult, and whether this is her first or subsequent marriage. The consent of her guardian is necessary. This view is based upon the Aḥadīth. Some of these references are mentioned below.

Ḥaḍrat Abū Burdah quotes his father who narrated that the Holy Prophet (may peace and blessings of Allah be upon him) said that there is no Nikāḥ for a woman without the consent of her guardian. This narration is attributed to several authorities and is authentic.[xxxv] Similar Aḥadīth are attributed to Ḥaḍrat Ali Ibn Abi Talib, Ḥaḍrat Abdullah Ibn 'Abbās, Ḥaḍrat Muʿadh Ibn Jabal, Ḥaḍrat Abdullah Ibn 'Umar, Ḥaḍrat Abū Dhar Ghifari, Ḥaḍrat Abdullah Ibn Masʿud, and Ḥaḍrat Anas Ibn Mailk.[xxxvi]

Similarly, narrations of similar subject are attributed to the wives of the Prophet (may peace and blessings of Allah be upon him) such as Ḥaḍrat A'isha, Ḥaḍrat Umm Salamah, and Ḥaḍrat Zainab Bint Jaḥsh.[xxxvii]

Ḥaḍrat A'isha narrates that the Holy Prophet (may peace and blessings of Allah be upon him) said that if a woman marries without the consent of her guardian that marriage is not valid. The Ḥadīth is as follows:[xxxviii]

اَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ اِذْنِ وَلِيِّهَا فَنِكَا حُهَا بَاطِلٌ فَنِكَا حُهَا بَاطِلٌ فَنِكَا حُهَا بَاطِلٌ۔فَنِكَاحُهَا بَاطِلٌ

Ḥaḍrat Abū Hurairah narrates that the Holy Prophet (may peace and blessings of Allah be upon him) said[xxxix]

لَا تُزَوِّجُ الْمَرْأَةُ نَفْسَهَا فَاِنَّ الزَّانِيَةَ هِيَ الَّتِيْ تُزَوِّجُ نَفْسَهَا

No woman should consent for her own Nikāḥ without her guardian. A woman who marries someone without her guardian's permission commits adultery.

Ḥaḍrat Abdullah Ibn Masʿud relates that the Holy Prophet (may peace and blessings of Allah be upon him) said[xl]

لَا نِكَاحَ اِلَّا بِوَلِيٍّ وَشَاهِدَىْ عَدْلٍ

Nikāḥ of a woman is not valid without the consent of her guardian and two witnesses.

The practice of the righteously guided Khulafā supports this view too. Ḥaḍrat 'Umar and Ḥaḍrat Ali considered this to be the valid view and required it during their reign.

Once a woman changed her guardian and did the Nikāḥ at the

[xxxii] Holy Qur'ān, Al-Baqarah, Verse 236
[xxxiii] Holy Qur'ān, Al-Baqarah, Verse 222
[xxxiv] Holy Qur'ān, Al-Baqarah, Verse 231
[xxxv] Abū Dāwūd, Kitāb al-Nikāḥ. Tirmidhī, Kitāb al-Nikāḥ. Ibn Mājah Kitāb al-Nikāḥ
[xxxvi] Nail al-Autar, Kitāb al-Nikāḥ
[xxxvii] Nail al-Autar, Kitāb al-Nikāḥ
[xxxviii] Tirmidhī, Kitāb al-Nikāḥ
[xxxix] Dar Qutni, Kitāb al-Nikāḥ
[xl] Dar Qutni, Kitāb al-Nikāḥ

time of Ḥaḍrat ‘Umar. When he heard about it, he declared this Nikāḥ invalid and awarded the punishment of lashes to both of them.[xli]

عَنْ عِكْرَمَة بْنِ خَالِدٍ قَالَ جَمَعَتِ الطَّرِيْقُ رَكْبًا فَجَعَلَتْ اِمْرَأَةٌ مِنْهُمْ ثَيِّبٌ اَمْرَهَابِيَدِ رَجُلٍ غَيْرَ وَلِيٍّ فَاَنْكَحَهَا فَبَلَغَ ذٰلِکَ عُمَرَ فَجَدَّ النَّاكِحَ وَالْمُنْكِحَ وَرَدَّنِكَا حَهَا۔

Similarly, Ḥaḍrat Ali was also strict in this matter. He would punish the parties with lashes if the Nikāḥ was without the consent of the woman’s guardian.[xlii]

مَاكَانَ اَحَدٌ مِنْ اَصْحَابِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَشَدَّ فِي النِّكَاحِ بِغَيْرِ وَلِيٍّ مَنْ عَلِيٍّ وَكَانَ يَضْرِبُ فِيْهِ

The Right of Guardianship (Wali)

The first right of guardianship belongs to the father of the woman. After him the grandfather, real brother, step brother, uncle, and then close male relatives. The right of guardianship will be in the order of closeness of lineage to the woman. In the presence of a closer relative a distant relative will not have this right. All brothers are equal in this right. The age will not be a factor.

According to Fiqh Aḥmadiyya the right of guardianship is open. A close relative can be a guardian as well as the leader of Jamā‘at Aḥmadiyya has this right too. If a woman does not have a close relative who could be her guardian, or he is not acting with justice, or forcing the woman against her will and is not guarding the interest of the woman, then upon request from the woman the leader of the Jamā‘at himself can become the guardian or he could appoint another person as guardian of the woman for her Nikāḥ who would perform this function keeping in view the wishes of the woman. Such action will be considered valid and proper.

In ordinary course of events a woman cannot be the guardian such as mother, grandmother, sister, or aunt.

Once, Ḥaḍrat A’isha set up a marriage between a man and woman of her family. Once all matters were settled, she requested a man from the family to give consent for this marriage, as a woman cannot be the guardian.[xliii]

Requirement of Two Witnesses

It is necessary to have at least two witnesses for a valid Nikāḥ. The Holy Prophet (may peace and blessings of Allah be upon him) said that there is no Nikāḥ without the witnesses. [xliv]

عَنِ ابْنِ عَبَّاسٍؓ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ اِلَّابِوَلِيٍّ وَشَاهِدَىْ عَدْلٍ۔

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا بُدَّ فِي النِّكَاحِ مِنْ اَرْبَعَةٍ اَلْوَلِيِّ وَالزَّوْجِ وَالشَّاهِدَيْنِ۔

Ḥaḍrat A’isha relates that the Holy Prophet (may peace and blessings of Allah be upon him) said, that no Nikāḥ is valid without the consent of the guardian and two just witnesses.

It is necessary for the witnesses to be adult and sane. Men should be taken as witnesses. In case of need one man and two women will be acceptable witnesses. A person who is not expected to be truthful is useless as a witness.

Dower (Mahr)

Article 9

Dower is that monetary benefit or gift which is given to the wife by her husband as a result of their marriage. It is a requirement for the husband and the wife has full control over this wealth.

Explanation: It is not necessary to fix a dower before a Nikāḥ could be considered valid.[xlv]

لَا جُنَاحَ عَلَيْكُمْ اِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوْهُنَّ اَوْ تَفْرِضُوْا لَهُنَّ فَرِيْضَةً

There is no sin upon you if you divorce the woman before you have touched her or fixed a dower.

After marriage though, the full dower becomes obligatory. If the dower was not fixed before then it would be according to the custom whether it was mentioned during the Nikāḥ or not. It can be said that there is no Nikāḥ without the dower. Payment of dower is obligatory upon the husband.[xlvi]

وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً

Give the dower money to the women with an open heart.

Dower is the right and possession of the wife and she can spend it in any way she wants. If the husband still owes the dower to her wife at the time of his death, it will be paid to the wife from his estate.

Fixed Dower (Mahr Musamma)

Article 10

This is the dower which is fixed between the parties at the time of Nikāḥ and it is included in the announcement of Nikāḥ.

Explanation: The dower which is agreed upon at the time of Nikāḥ and it is announced with the Nikāḥ is called fixed dower. Its payment can be of two types.

Mahr Mu‘ajjal (مَهر مُعَجَّل): This portion of the dower that is paid immediately at the time of Nikāḥ, or there is an agreement that it will be paid at the demand of the wife, or there is no mention of dower of the time of payment of the dower in the Nikāḥ contract. If husband refuses

[xli] Dar Qutni, Kitāb al-Nikāḥ
[xlii] Dar Qutni. Kitāb al-Nikāḥ
[xliii] Al-Muhalla Ibn Hazam. Vol 9, p. 453
[xliv] Dar Qutni. Kitāb al-Nikāḥ
[xlv] Holy Qur’ān, Al-Baqarah, Verse 237
[xlvi] Holy Qur’ān, Al-Nisa Verse 5

payment of this type of dower, the wife can refuse conjugal relations with him. The court can force the husband to pay this dower upon demand from the wife.

Mahr Mu'ajjal (مَهر مُؤَجَّل): This portion of the dower becomes due at separation of the husband and wife, or at the death of the husband. Dower is just like a loan that is paid from the estate of the husband like any other loan.

In contrast to the fixed dower, there is undetermined/unknown dower (مَهر مَجْهول). It can be in many different forms. For example, if the husband promised an animal, land, house, or car as dower and its exact value is not fixed at the time of the Nikāḥ, or there is no mention of dower in the Nikāḥ, or there is a dispute about the dower between the parties and there is no proof. In such circumstances, if no settlement could be reached with mutual agreement, and the case goes to the court then the customary dower would be due.

Mahr Mu'ajjal (Dower on Demand)

Article 11

The wife can demand the dower at any time.

Explanation: Since wife is the sole owner of the dower and it becomes obligatory with the Nikāḥ, therefore, she can demand it whenever she wishes. The scholars of jurisprudence agree on this matter that wife can hold back on conjugal relations until the dower is paid by the husband. According to Imām Abū Ḥanīfah, even when conjugal relations have been established the wife could stop them at any time until the dower is paid by the husband.

If woman is divorced before she has moved in with the husband, she would still be eligible to receive half of the agreed value of the dower. The Holy Qur'ān says,[xlvii]

اِنْ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيْضَةً فَنِصْفُ مَا فَرَضْتُمْ۔

If you divorce them before touching them and you have fixed a dower, give them half of that.

If husband dies before the wife has moved in with him, she will be eligible for full dower and will also have share in his estate as an heir.[xlviii]

If the dower was not fixed at the time of Nikāḥ and woman is divorced before she moves in with the husband or the husband dies before she moves in with him, it is not necessary to pay half or full customary dower. According to ones means, the woman can be sent away with suitable gifts. Allāh says in the Holy Qur'ān,[xlix]

لَا جُنَاحَ عَلَيْكُمْ اِنْ طَلَّقْتُمُ النِّسَآءَ مَا لَمْ تَمَسُّوْهُنَّ اَوْ تَفْرِضُوْا لَهُنَّ فَرِيْضَةً۔ وَّمَتِّعُوْ هُنَّ عَلَى الْمُوْسِعِ قَدَرُهٗ وَعَلَى الْمُقْتِرِ قَدْرُهٗ مَتَاعًا بِالْمَعْرُوْفِ حَقًّا عَلَى الْمُحْسِنِيْنَ۔

It shall be no sin for you if you divorce women while you have not touched them, nor settled for them a dower. But provide for them – the rich man according to his means and the poor man according to his means – a provision in a becoming manner, an obligation upon the virtuous.

Customary Dower

Article 12

In the absence of a fixed dower in the Nikāḥ contract and in case of a dispute, whatever dower the court would fix according to the means of the parties is called customary dower.

Explanation: The jurists have created this term, this means that in the absence of a determined dower, whatever the court would decide keeping in view the situation of the husband and the wife is called the customary dower. The author of Hidaya writes in this matter, "In the determination of customary dower, the dower of other women in her family who are equal or similar to her in beauty, character, education, and training should be taken into consideration. In this matter the women from the father's family will be kept in consideration such as sisters, aunts, and first cousins. The women's relatives from the mother's side will not be considered in this analysis."[l]

According to some jurists for the determination of customary dower, the financial strength of the husband and his standing should also be considered.[li]

In our view, after taking into consideration the circumstances, the court's determination will be the customary dower. This analysis can be based upon different considerations according to circumstances. Usually the dispute is based upon the following reasons:

If a person does Nikāḥ and does not fix the amount of the dower;

If a person marries and says that there will be no dower;

The dower was defined as a commodity, but its value was not fixed; or

The promised dower did not have any real value.

In all these circumstances the Nikāḥ will be valid and dower will be payable. If a dispute arises, the court will determine the customary dower.

[xlvii] Holy Qur'ān, Al-Baqarah, Verse 238

[xlviii] Al-Ahwal Ashkhasiyyah 'alal-Madhahib Al-Khamsah, p. 62. Kitāb al-Fiqh 'alal-Madhahib al-Arba'ah, p. 108-4

[xlix] Holy Qur'ān, Al-Baqarah, Verse 237

[l] Kitāb al-Fiqh alal-Madhahib al-Arba'ah Kitab al-Nikāḥ... Hidaya, Kitāb al-Nikāḥ

[li] Fath al-Qadir Vol. 2, page 471

The Amount of Dower

Article 13

The value of the dower should reflect the financial strength of the husband.

Explanation: The jurists in the past have not set an upper limit for the dower. They have all focused on the minimum. This was to underline the importance of dower. The effort was to make sure that it is not set too low, even less than what could be considered reasonable. In consideration of the standard of living of those times, the minimum was considered what was set by the poor and less fortunate migrant companions of the Prophet (may peace and blessings of Allah be upon him). This was considered the least standard which one should pay.

According to Ḥaḍrat Imām Abū Ḥanīfah, the minimum dower could be 10 dirham or anything of equal value. Probably based upon this in the Indian subcontinent the minimum was set at 32.5 rupees. However, in the present day and considering the change in the value of money, the minimum set by the previous jurists does not seem reasonable.[lii] This is against the importance and wisdom of setting a dower.

The past jurists did not set an upper limit of the dower, as it was not an issue in those times. In the present day however, it has become common to set large sums of money under pressure or for the show. There is no intent to pay it. Although, in the Sharī'ah the dower should be fixed with the intention of making this payment. It should be paid. Therefore, it is important to stem the tide of this trend in the present day. The Promised Messiah (may peace be upon him) says, "It is a problem in our country that dower of 100,000 rupees or so is fixed when there is no intention to pay it. It is done only to coerce and to keep the man under control. It can result in bad outcomes. The family of the woman does not expect to receive it, nor does the husband have any intention of paying. My belief is that if a dispute arises in this situation, then until it is clear that this was his free will and he wanted what was promised, the entire amount should not be paid. His standing and social norms should be considered, and then a decision made. Sharī'ah and Law do not follow deception."[liii]

Later, a time came when in the light of the above instruction the upper limit of dower had to be fixed. Ḥaḍrat Khalīfatul Masīḥ the II (may Allah be pleased with him) said in this matter, "I have estimated the amount of dower to be the income of six months to one year. If someone asks me about dower, I tell him or her to fix an amount equal to his six months to one year income. My council is based upon the fact that in the system of Waṣiyyat, Allāh has fixed the obligation at 10% of the income. This is a great sacrifice. Based upon this, I believe that paying 10% of your income is not a small sacrifice. It is a great sacrifice and in return God has promised Paradise for such a person. In the same sense, one year's income is 10% of ten year's income. To fix such an amount for the dower to the wife is sufficient for satisfying the purpose of dower. In my estimation this is the maximum."[liv]

The view of Jamā'at Aḥmadiyya is that the dower should not be so small that it is a cause of dishonor for the woman and an affront to the instructions of the Sharī'ah, nor it should be so excessive that it becomes an unbearable burden. Keeping in mind this principal, husband's income of six months to one year is reasonable dower.

Nikāḥ

Article 14

A Nikāḥ could be valid, defective (Fāsid), or invalid (Batil).

Explanation: If a Nikāḥ has all the necessary elements in it, it would be considered valid. If there is a defect in it which could be corrected then it is called defective (Fāsid) and after removing the defect this Nikāḥ will be called valid. If a Nikāḥ is fundamentally wrong and the error cannot be fixed, it would be considered invalid. Nothing can make it valid.

Valid Nikāḥ

Article 15

This is a Nikāḥ according to the principals of Sharī'ah and has all the necessary elements present in it.

Explanation: For a valid Nikāḥ the consent of both parties is necessary, as well as the consent of the guardian of the woman, two adult sane witnesses, dower, and announcement of the Nikāḥ in a reasonable manner. The woman should not have any prohibition in her according to the Sharī'ah. A Nikāḥ which follows all these instructions will be considered valid.

Article 16

As a result of a valid Nikāḥ both parties gain certain rights such as co-habitation, conjugal rights, rights of lineage, inheritance rights, and many other social privileges.

Explanation: As a result of Nikāḥ both spouses gain certain rights and acquire some responsibilities. The Holy Qur'ān

[lii] The buying power of Dirham in those days should be kept in mind. In those days, one Dirham could buy a sheep or two.

[liii] Al Badr Vol. 2 No. 16 Page 123 May 8, 1903

[liv] Al-Fazl, December 12, 1940

says,[lv]

وَلَهُنَّ مِثْلُ الَّذِیْ عَلَیْهِنَّ بِالْمَعْرُوْفِ ص وَلِلرِّجَالِ عَلَیْهِنَّ دَرَجَةٌ

And they (the women) have rights similar to those (of men) over them in equity. But men have a rank above them.

The Rights and Responsibilities of Both Parties

Because of the Nikāḥ, the rights gained by both parties are as follows:

They gain the right to live in the same house together. No one has the right to object to this. Both become heirs to each other according to their share determined in Sharī'ah. Both will be subject to restrictions in the matters of marrying with those who are prohibited in the regulations mentioned earlier.

The Rights and Responsibilities of the Wife

Because of a valid Nikāḥ, the wife is eligible for dower and husband is obligated to pay it. The wife is eligible for living expenses and the husband is obligated to provide it. The wife gains the right to live in the house of her husband. In return, the responsibility of the wife is to provide her husband conjugal relations. She is also required to be faithful to her husband and be obedient to him according to the customs. She is obligated to spend the prescribed time in 'Idda in case of divorce or death of the husband.

The rights and Responsibilities of the Husband

The husband gains the right to conjugal relations with his wife as a result of Nikāḥ. He also has the right to expect her wife's help and co-operation in raising children.

The husband is required to provide for the upkeep of the wife, provide conjugal relations, and provide residence for her. Living expenses are the sole responsibility of the husband. The wealth of the wife or her property does not abolish this responsibility of the husband. Husband is required to pay the dower to his wife. In case of more than one wife, he is required to keep equality between them.

Defective Nikāḥ (Fāsid)

Article 17

If any element of the Nikāḥ is defective other than the requirement of permanent prohibition, such as lack of permission from the guardian of the woman, or lack of witnesses at the time of Nikāḥ, the Nikāḥ will be defective. If a permanent prohibition was present, the Nikāḥ will be permanently invalid not just defective.

Explanation: It is important to note that a Nikāḥ is declared defective only if conjugal relations have occurred. If this has not happened and it becomes obvious that this Nikāḥ is defective, then immediate separation and annulment of Nikāḥ is necessary. The parties will not gain any rights. If conjugal relations have happened before this knowledge, then because of doubt, the punishment of adultery will not be applicable. If the defect is temporary, it can be removed and the Nikāḥ will become valid. All the rights and responsibilities of the parties will be maintained from the time of the Nikāḥ. However, if there is a serious defect such as Nikāḥ during 'Idda, then it will be annulled, and if the parties wish to enter into Nikāḥ agreement later, a new Nikāḥ will be necessary.

Article 18

If conjugal relations were established before the defective Nikāḥ was annulled, then the prohibitions due to this Nikāḥ will apply. The children will be legitimate. The lesser of the dower between fixed and customary will be payable. In case the Nikāḥ is annulled, the woman will have to observe the time of 'Idda.

As explained before, if conjugal relations have not occurred before knowledge of a defective Nikāḥ, it would be annulled. There will be no consequences as a result. If conjugal relations have occurred then prohibitions as a result would apply. For example, the mother of the wife, daughter of the wife, and all others under regulation will be prohibited. Similar prohibitions will apply to the woman too, according to the regulations described in previous sections.

Since all regulations enacted in the Sharī'ah basically are for assistance and help, the children born as a result of a defective Nikāḥ would be legitimate. The children will be saved from the consequences of illegitimacy. So any doubt will be entertained and used to provide this protection.

The dower, in a situation of a defective Nikāḥ is also due only if conjugal relations were established, otherwise not. It will be the lesser of the fixed or defined dower and customary dower. Even as the Nikāḥ is defective, in case of divorce or death of the husband, the woman will have to observe the prescribed period of 'Idda to ensure attribution of any potential pregnancy.

Invalid Nikāḥ

Article 19

This is a Nikāḥ which has no basis in Sharī'ah such as marrying a woman who is already married or, marrying one of the permanently prohibited women.

Explanation: A Nikāḥ which is

[lv] Holy Qur'ān, Al-Baqarah, Verse 229

against the absolute prohibitions of the Sharī'ah is invalid.

The jurists have made mistakes in the use of terms such as "defective Nikāḥ" (Fāsid) and "invalid Nikāḥ" (Batil). They have used these terms interchangeably. The reason for such mistakes is that sometimes a Nikāḥ that is "invalid" has consequences that are applicable to a "defective Nikāḥ." For example, a man marries a woman who was in the period of 'Idda, or marries one of the permanently prohibited women by mistake or due to lack of knowledge. By definition this would be an invalid Nikāḥ, but the applicable rules for this situation will be those of the defective Nikāḥ. It should be clear that some of the rules of defective Nikāḥ applicable on invalid Nikāḥ are actually rules for conjugal relations. Jurists have developed these rules to protect the children of such marriages from the consequences of illegitimacy. Because of the element of doubt due to the actions and due to the situation, it is not adultery. Even then if the conjugal relations have not occurred after this Nikāḥ and it becomes obvious that it is an invalid Nikāḥ, then it should be annulled immediately. It would be prohibited for the man to have conjugal relations and it would be prohibited for the woman to provide him the opportunity.

Application of different regulations on a similar action is the reason for the mistakes of the jurists. The basic principal is that a Nikāḥ which is done against the clear and permanent prohibitions of Sharī'ah is invalid. The Nikāḥ that has one or two elements missing, which can easily be fixed is called a defective Nikāḥ.

Article 20

Since invalid Nikāḥ is not a valid entity, no rights are gained as a result.

This is an illegal act. No rights are gained. There is no dower for the woman or requirement of 'Idda. Parties cannot be heirs of each other. The children of such a Nikāḥ will not have a legitimate lineage.

Polygamy

Article 21

A man can marry more than one woman if there is a need according to the law of Sharī'ah and the condition of equity is there. However, he cannot have more than four wives at any one time.[lvi]

Explanation: Under some special circumstances, which can exist in a society and due to the natural tendency, polygamy is an important social need. The religion of Islām has not ignored this need and with certain requirements polygamy is permitted. If polygamy was prohibited and this prohibition was made a tenet of the religion, the society would have faced serious and grave problems. Therefore, to attend to such circumstances the Holy Qur'ān has permitted men to marry more than one woman under certain circumstances. Some of these circumstances could be as follows:

1) National Circumstances: Because of war, the number of men can decrease significantly and there will be many more women compared to men.
2) Personal Circumstances: The wife could be sick and may not be able to fulfil her obligations. In this situation, it will be a transgression not to permit the man to marry another woman with the condition of equity between the two. If the second marriage is not permitted, this situation can have only two outcomes. First, because of the illness of the wife the husband will be forced to lead a life of celibacy without any sexual contact. Second, he will be forced to divorce the first wife while she is ill and needs help and does not wish to have a divorce.

In such circumstances the reasonable solution is presented by Islām. With the condition of equity and justice, second marriage is permitted. This would not deprive the husband of his natural desires and the ill wife will not lose her support and care that the husband would provide.

Similar situation exists if the woman cannot bear children. Some men may naturally have more desire and feel the need for multiple marriages. Western society does not permit the second marriage but accepts extramarital affairs and sexual liaisons without marriage. According to the Islāmic principal, however, extramarital liaisons are not permitted. For a better and more responsible society, instead of extramarital affairs, polygamy is a better option.

Islām has made it essential to observe equity and justice between the wives. This is a necessary condition. [lvii]

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوْا فَوَاحِدَةً

If you fear that you will not be just then marry only one.

Therefore, if a person is unable to do justice between the two wives, or shows inequity towards the first wife, and does not care for her opinion or consent, and does not pay attention to her rights, then proper rules can be formulated and the person can be stopped from multiple marriages, or the first wife can be granted separation and all her rights could be preserved.

[lvi] Holy Qur'ān, Al-Nisa Verse 4

[lvii] Holy Qur'ān, Al-Nisa, Verse 4

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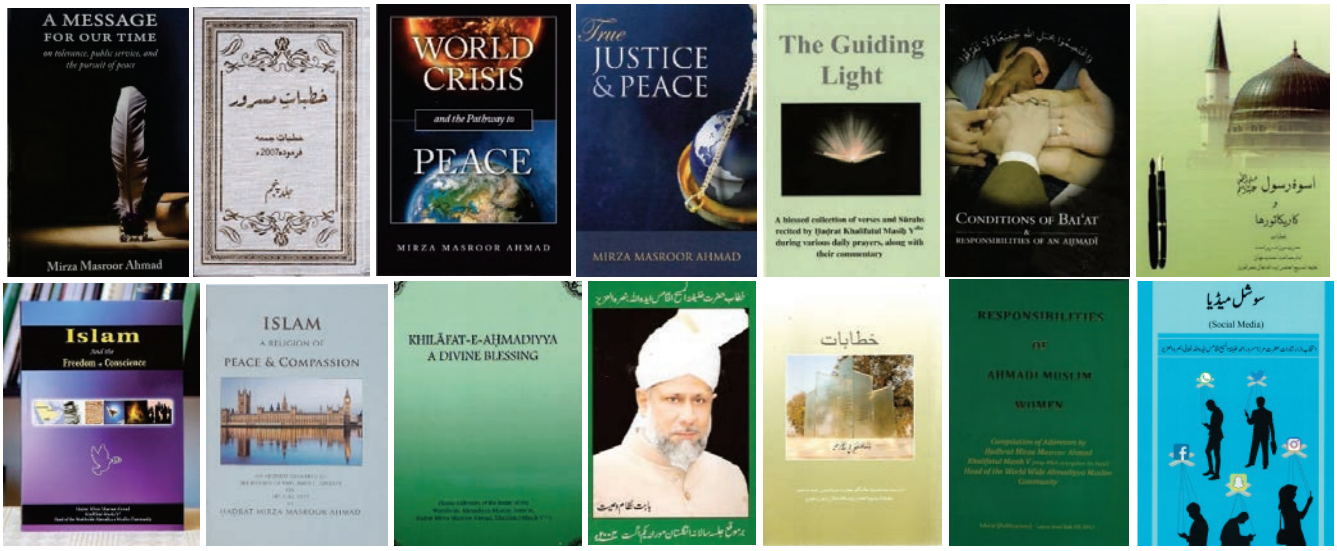
may Allah be his helper



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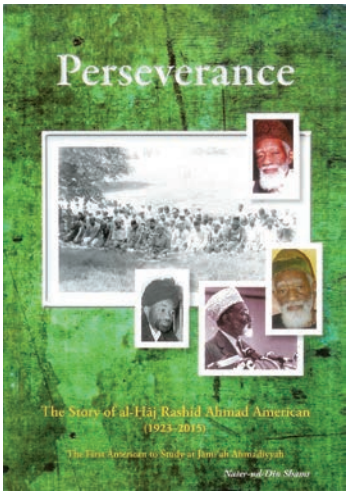

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NATIONAL CALENDAR 2019

1 Jan—Tue—New Year's Day—Long Weekend—Federal Holiday
5-6 Jan—Sat-Sun—Local Jamā'at/Auxiliary Activities Review of 2018 and Plan 2019 activities—Local/Aux—Jamā'at
11-13 Jan—Fri-Sun—Ansar Leadership Conference—National Auxiliary—Houston, TX
21 Jan--Mon—Martin Luther King Jr. Day—Long Weekend—Federal Holiday
27 Jan—Sun—Sīrat-un-Nabī Day—Regional—Jamā'at
2 Feb—Sat—Khuddām National Āmila Meeting—National Auxiliary—TBD
2 Feb—Sat—Regional Tablīgh Conferences—Tablīgh Department—Regional
2-3 Feb—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
9 Feb—Sat—National Āmila Meeting—National Jamā'at—Dallas, TX
10 Feb—Sun—Regional Refresher Course—Regional Jamā'at—Dallas, TX
18 Feb—Mon—Presidents' Day—Long Weekend—Federal Holiday
24 Feb—Sun—Muṣliḥ Mau'ūd Day—Regional/Local—Jamā'at
2-3 Mar—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
2 Mar—Sat—Waqf-e-'Ardi Conference—Ta'līm-ul-Quran Dept—Philadelphia, PA
16 Mar—Sat—Quran and Science Symposium—AAMS and AWSA USA—Bait-ur-Rahman MD
16 Mar—Sat—National Āmila Meeting—National Jamā'at—Bait-ur-Rahman MD
17 Mar—Sun—Regional Refresher Course—Washington Metropolitan area Jamā'at Office Bearers and National Āmila members—Regional Jamā'at—Bait-ur-Rahman MD
24 Mar—Sun—Masih-i-Mau'ūd Day—Regn/Local—Jamā'at
29-31 Mar—Fri-Sun—Lajna Mentoring Conference (LMC)—National Auxiliary—TBD
30 Mar-1 Apr—Sat-Mon—Public Affairs Seminar 2019—National Jamā'at—Bait-ur-Rahman MD
5-7 Apr—Fri-Sun—Waqf-i-Nau Boys visit to Jāmi'a Aḥmadiyya Canada—Waqf-i-Nau Department—Jāmi'a Canada
6-7 Apr—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
6-7 Apr—Sat-Sun—Khuddām/Aṭfāl Regional Ijtimā—Regional Auxiliary—Regional
13-14 Apr—Sat-Sun—Anṣārullāh Regional Ijtimā—Regional Auxiliary—Regional
13-14 Apr—Sat-Sun—Khuddām/Aṭfāl Regional Ijtimā—Regional Auxiliary—Regional
13 Apr—Sat—Annual Waqf-i-Nau Evaluation and Parents Day—Waqf-i-Nau Department—Local
20-21 Apr—Sat-Sun—MIST Soccer Tournament—National Auxiliary—TBD
20-21 Apr—Sat-Sun—West Coast Quran Conference—Ta'līm-ul-Quran Dept—Chino, CA
26-28 Apr—Fri-Sun—National Majlis-e-Shūrā—National Jamā'at—Bait-ur-Rahman MD
29 Apr-3 May—Mon-Fri—Missionary Refresher Course—Missionaries—Bait-ur-Rahman MD
4-5 May—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
6 May to 4 June—Ramadan
27 May—Mon—Khilāfat Day—Regional/Local—Jamā'at
27 May—Mon—Memorial Day Long Weekend—Federal Holiday
1-2 Jun—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
5 Jun—Wed—Eid-ul-Fiṭr
8-9 Jun—Sat-Sun—Anṣārullāh Regional Ijtimā—Regional Auxiliary—Regional
15 Jun—Sat—Khuddām National Āmilah Meeting—National Auxiliary—TBD
15 Jun—Sat—National Āmilah Meeting—National Jamā'at—Bait-ur-Rahman MD
21-23 Jun—Fri-Sun—National Tablīgh Conference—Tablīgh Department—TBD
21-28 Jun—Fri-Fri—5th Wāqifāt-e-Nau Girls Camp—Waqf-i-Nau Department—Philadelphia, PA
22-23 Jun—Sat-Sun—Spiritual Fitness Camps—Tarbiyat Department—Local
28-30 Jun—Fri-Sun—Khuddām/Aṭfāl National Ijtimā—National Auxiliary—Bait-ur-Rahman MD
4 Jul—Thu—Independence Day—Federal Holiday
5-7 Jul—Fri-Sun—JALSA SĀLĀNA – Canada—Toronto, Canada
5-7 Jul—Fri-Sun—JALSA SĀLĀNA – Germany—Germany
6-7 Jul—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
6-12 July—Sat-Fri—National Youth Camp—Bait-ur-Rahman MD
12–14 Jul—Fri-Sun—JALSA SĀLĀNA – USA—National Jamā'at—Harrisburg, PA
24 Jul – 2 Aug—Wed-Fri—13th Waqf-i-Nau Boys Jami'a Orientation Camp—Waqf-i-Nau Department—Masjid Masroor South VA
2-4 Aug—Fri-Sun—JALSA SĀLĀNA UK—UK
3-4 Aug—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
11 Aug—Sun—Eid-ul-Aḍḥa
17-18 Aug—Sat-Sun—Spiritual Fitness Camps—Tarbiyat Department—Local
17-18 August—Sat-Sun—West Coast Quran Conference, Chino CA
17-18 Aug—Sat-Sun—MKA Charity Walks—Regional Auxiliary—Regional
17 Aug – 1 Sep—Sat-Sun—Hifz Class—Bait-ur-Rahman MD, Houston, TX, Seattle, WA
23-25 Aug—Fri-Sun—Aṭfāl Regional Rallies—Regional Auxiliary—Regional
24 Aug—Sat—National Āmilah Meeting—National Jamā'at—Bait-ur-Rahman MD
24-25 Aug—Sat-Sun—Presidents Refresher Course—Bait-ur-Rahman MD
31 Aug – 1 Sep—Sat-Sun—Khuddām Nasir T20 Cricket Tournament—National Auxiliary—TBD
31 Aug – 2 Sep—Sat-Mon—Labor Day Long Weekend—Federal Holiday
6-8 Sep—Fri-Sun—Marital Matters Awareness—Rishta Nata Department—Regional/Local
20-22 Sep Tentative—Fri-Sun—National Anṣārullāh Shūrā and Ijtimā—National Auxiliary—TBD
21 Sep—Sat—National Āmilah Meeting—National Jamā'at—Bait-ur-Rahman MD
27-29 Sep—Fri-Sun—Lajna East Coast Ijtimā—National Auxiliary—Bait-ur-Rahman MD
4-6 Oct—Fri-Sun—Khuddām National Āmilah Meeting—Khuddām Shūrā—National Auxiliary—Bait-ur-Rahman MD
5-6 Oct—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
14 Oct—Mon—Columbus Day Long Weekend—Federal Holiday
25-27 Oct—Fri-Sun—Lajna Majlis-e-Shūrā—National Auxiliary—TBD
26-27 Oct—Sat-Sun—MIST Basketball Tournament—National Auxiliary—TBD
26-27 Oct—Sat-Sun—Local Quran Conference—Ta'līm-ul-Quran Dept—Jamā'at
26 Oct—Sat—National Āmilah Meeting—National Jamā'at—Atlanta, GA
27 Oct—Sun—Regional Refresher Course—Regional Jamā'at—Atlanta, GA
2-3 Nov—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
8-10 Nov—Tentative—Fri-Sun—Jalsa Sālāna – Mexico—Mexico
11 Nov—Mon—Veterans Day Long Weekend—Federal Holiday
11-16 Nov—Mon-Sat—Missionary Refresher Course—National Missionaries—Houston, TX
19-20-21—Nov—Tue-Thur—Seerat-un-Nabi Events at Universities—Tablīgh Department—TBD
28 Nov – 1 Dec—Thur-Sun—Thanksgiving Long Weekend—Federal Holiday
7-8 Dec—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
7-8 Dec—Sat-Sun—Khuddām National Āmilah Meeting—Fazl-e-Umar Qa'ideen Conference—National Auxiliary—TBD
7 Dec—Sat—National Āmila Meeting—National Jamā'at—Bait-ur-Rahman MD
8 Dec—Sun—Regional Refresher Course—Regional Jamā'at—Bait-ur-Rahman MD
20-22 Dec—Tentative—Fri-Sun—West Coast Jalsa Sālāna Los Angeles (Chino), CA—National Jamā'at—Los Angeles (Chino), CA
25 Dec—Wed—Christmas Day—Federal Holiday
26-28 Dec—Tentative—Thu-Sat—Jalsa Sālāna – Qadian, India—Qadian, India

Revised 14 March 2019